

# THE ATHENÆUM

Journal of English and Foreign Literature, Science, and the Fine Arts.

No. 2179.

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## BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

THIRTY-NINTH MEETING to be held at EXETER, commencing August 16, 1869.

President—GEORGE S. STOKES, M.A. D.C.L. Sec. R.S., Lucasian Professor of Mathematics in the University of Cambridge.

### General Arrangements.

The President's Inaugural Address on Wednesday, August 18, at 8 P.M.

The Sectional Meetings from August 19th to 24th.

Address—1, Queen Anne's Gate, Temple, the 24th.

Evening Discourses by Professor Phillips, M.A. F.R.S. F.G.S., and J. Norman Lockyer, F.R.S. F.R.A.S.

A Lecture for Working Men, by Professor Miller, M.D. D.C.L. F.R.S. &c., on Saturday, August 21.

The Reception-Room, Royal Public Rooms, will be opened at Noon on Monday, August 16, for sale of Tickets, &c.

Members and Associates intending to be present at the Meeting are requested to apply to the Local Secretaries, who will give every information in their power.

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## UNIVERSAL ART CATALOGUE.

In order to meet a generally-expressed wish that this Catalogue should be printed as quickly as possible, the remaining portion of it will be issued partly in NOTES and QUERIES and partly as Supplements to Her Majesty's Stationery Office, so that the Whole Work may be completed before the 31st March, 1870.

Persons who may desire to be supplied with the Supplements at the same rate of price as Parliamentary papers, must send their Names and Addresses, and state whether to Messrs. CHAPMAN & HALL, Piccadilly, London, Publishers to the Science and Art Department; or to the Publisher of 'Notes and Queries,' 43, Wellington-street, Strand, London, W.C.

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## LITERATURE

*Woman's Work and Woman's Culture: a Series of Essays.* Edited by Josephine E. Butler. (Macmillan & Co.)

We welcome in this volume of essays the very best contribution as yet put forth on the "condition of woman" question. It is published under the editorship of Mrs. Butler, already known as the writer of that charming book of biography, the Life of John Grey, of Dilston, her father. Mrs. Butler is, from such home teaching and home training, peculiarly fitted to edit a book dedicated to the inquiry into woman's work and woman's culture, and to the consideration of the general aspect of their present social condition. Mrs. Butler is not a woman with a wrong of her own, nor a woman hungry for any personal rights: she has no need to struggle for herself. She might appropriate the words of St. Paul, and say, "I speak not in respect of want; I have all, and abound." She therefore comes to the question with a well-balanced, unwarped mind. She has had the society of good men,—good alike in excellence and in intellect; and she shows the result of such training in "words of truth and soberness." In her writing there is nothing of "shrill female vehemence," no attitude of defiance, which, though disagreeable and unlovely, is so often the utterance of intense suffering under wrong, or

The passionate tumult of a clinging hope, that it would be like criticizing the words and shrieks of one undergoing the torture. Still the "shrill vehemence" challenges forbearance only, not conviction. In the present volume of essays there is nothing but dignified argument and calm statements of the facts on which such arguments are based.

The Introductory Essay by Mrs. Butler sounds the key-note of the book; and the men and women who take part in the succeeding essays join in one powerful and noble protest for the right of women to be educated in the best and highest methods, so as to enable them to become in all respects the very best of which they were created capable; and this, indeed, is the true aim of all education and the birth-right of every human being born into the world, if, like many other rights, it could be obtained in this world; but it remains always a right, as distinguished from the accident of privilege.

Mrs. Butler's essay is a charming composition; it is marked by a pathetic dignity; eloquent, earnest and strong. It ought to reach the heart of every woman who reads it. The greatest drawback to the improvement of the status of women in England arises from the levity and egotism of women themselves. These women are the real enemies of their sex, who are ever seeking their own, trying to win their own lovers, their own husbands, their own success in society. Cruel and cold to all except what concerns themselves, with no interest in any questions of general moment,—at the best, absorbed in their own family, caring little or nothing for the rest of the world, so long as their own sons and daughters go on prosperously, or in their troubles, if they fail; afraid to be generous in thought or words, though not afraid to be harsh in judgment and hard in speech,—those who are married recognizing as the one chief aim of life the necessity of keeping the men of their household in good temper,—their whole moral nature is in bondage. They dare not and cannot stand upright; they are under

a perpetual moral *courbature*. "To avoid being blamed" is the great article of their code; they dare not and do not develop their faculties; they resemble the subjects of despotic monarchs in old times, who concealed their riches like dangerous crimes, and lived in outward poverty for fear of consequences. It is from women who have apparently secured through marriage a fixed and comfortable position in society that the worst hindrances arise to the education and improvement of the condition of women before the law; and it enables men to say that it is only a discontented few who desire to change old laws and customs enacted by men who being fathers and husbands and brothers themselves, must therefore have known what was the best and most desirable things for all. The individual hardships are severe in a state of transition, when marriage is becoming year by year more difficult as a provision for a means of material living, and women are thrown upon their own efforts. A much greater number must now support themselves than has been the case at any other time.

The Census eight years ago gave three millions and a half of women in England working for subsistence; of these two and a half millions were unmarried. In the interval between 1851 and 1861, the number of self-supporting women had increased by half a million; but the Census does not say how many of these are working at starvation wages, nor how many have come down from respectable positions to the very lowest in which they have the chance of earning a morsel of bread. The element of sheer hunger, the necessity of keeping body and soul together, is the terrible lash under which many of these women are working; but in that lies at once the misery and the hope. All these two and a half millions are workers; they prefer work, even with hunger to the point of starvation, to a life of infamy with the wages of sin. When either men or women can dare to starve and desire to work, there is heroism and strength aroused; and heartbreaking as many of the cases are, still it is out of this self-sustained misery that the upward movement of women has begun. The ranks of an old society are filled up; there seems no place for the women who want to earn their bread. Nothing short of this pressure could have made women unite to take their own part, and to cease to look to men for their support. The one deep, strong, intelligible cry that has arisen amid the confused noise of misery, hunger, and struggle for life is the demand of women for Education—to be taught thoroughly, to be taught well—to have the tools of work put into their hands that they may work like reasonable beings at skilled labour, and not like beasts of burden. Education has ceased, for women, to be ornamental: a mere additament to their powers of pleasing; they demand a thorough education as a means to enable them to work thoroughly, to earn their living with credit and reality, not work to be paid for as disguise for alms. There is a terribly grinding struggle between the things that are passing away and the new order that is beginning to take shape; but the result will be—nay, it already is—that women are ceasing to be dependent on men for comforts and luxuries, afraid to call their souls their own for fear of deprivation and discomfort. In the midst of difficulties, of perplexities, of suffering, the two million and a half of women who earn their own bread are the leaven which is working a change in the whole state and condition of women; they are travailing to the birth of a better and more perfect womanhood than was possible under the more fenced and "protected" order of things, which is now breaking down

from inability to continue. The cry for help is growing louder and more imperative every moment; "out of the depths" it is growing more and more articulate, and every man and every woman dwelling at ease must hear, and heed whether they will hear or whether they will forbear; the women who have hitherto hindered will at last be roused to cease from small criticisms and to give the help of fellowship and unity of purpose, and cease, as Mrs. Butler expresses it, "to be patient under the miseries of others." It is not necessary to wait till some scheme, some society for the promotion of some specific object is set going. Rich, happy, prosperous women might begin to help at once, if their own hearts were only enlarged to feel the tie of sisterhood; if their hearts were once opened to the conviction that they are only the stewards of their own material advantages, that the first use they should make of their luxuries is not for themselves nor even for their sons and daughters, but to extend the circle of their family spirit, giving to those who are lonely and poor the sense of belonging to a family, of having a share in the blessing of home love and home warmth. Mrs. Butler has a suggestive passage on this point:—

"Let me be permitted to remind the public, if it needs such reminding, that many of those who are toiling, praying and arguing for the promotion of this cause are among the happiest ladies in the land. They are among those who might, if God had permitted such a hardening of the heart, have rested content, and more than content, with the sunshine which has fallen on their path. But it is precisely this abundance of blessing bestowed on them which urges them to care for the less happy, and which becomes a weight hardly to be borne in the presence of the unloved, unapplied existence of some others, and the solemn, awakened energy of demand for a place in God's order of society, which is now arising from thousands of homeless women. . . . 'He that will save his life shall lose it,' and those who at all costs to others are determined to reserve to themselves in the midst of a people whose hearts are already failing them for fear, and in a time of perplexity and distress the too often selfish comforts and exclusive enjoyments of home and family life are not unlikely to lose the very blessings which they are hugging or carelessly enjoying. I think I see that a great enlargement of hearts and a free opening out and giving forth of the influences of homes as reservoirs of blessing for the common good, would ultimately result in the restored security of all the best elements in our present ideal of home. The French speak of a selfishness *à deux*. I am sure that the prevailing character of many homes is only that of a selfishness of five or ten, as the case may be. I do not deny that much good is done and sacrifices are made. I believe there are few persons not absorbed in money-getting or frivolity who do not do good after their power; but with this there is often a conservatism of family comfort and life and warmth which approaches near to selfishness. We are stewards of the manifold gifts of God, and stewards are expected to dispense these gifts to others. The lives of happy people in happy homes are generally divided into two parts. A part of the day is given to the visiting of certain institutions or districts of poor people. But when that is done they return to a very different world, and the spirit of conservatism and exclusion triumphs when they enter their own park-gates and cross their delicious lawns into their comfortable houses. I think means might be found where there is a will to break down in a measure such a sepa-

ration and to give forth more freely of the strength and comfort and sweetness of family life to the homeless and solitary and sinful."

Miss Cobbe has a witty and sensible essay on 'The Final Cause of Woman; or, to change a question in the Longer Catechism, What is the chief end for which Women were created?' It is well worth reading and considering.

The Rev. G. Butler's essay on 'Education considered as a Profession for Women,' is a thoughtful and excellent paper, pointing out that if women were educated largely and thoroughly as men are, the profession of instructor would be raised, and be at once more respected and worthy of respect. He speaks most highly of women's capacity to teach; and as regards preparatory schools for boys kept by women, he speaks of the work being generally done thoroughly and well.

Miss Sophia Jex-Blake gives an earnest plea for the admission of women into the medical profession, backing up her opinions with much curious incident and reference, to show that women have been skilful in the healing art from the times of Homer. The tone and matter of this essay will go far to soften prejudice and make it an open question for amicable arrangement.

Miss Wedgwood contributes an essay on 'Female Suffrage, with regard to its indirect Results,' which is gracefully written; though we must confess that female suffrage and the franchise for women is that aspect of the question about which we feel least anxiety. Given the education, the disposition to take interest in political and social questions, the franchise will come at the right time, and as a matter of course. At present it is a thorough Education for women, the deliverance from all restrictions on learning, which is much more pressing than the inauguration of political privileges.

The most important essay in the book is entitled, 'On some Historical Aspects of Family Life,' by Mr. Charles H. Pearson. It is full of research, and highly suggestive.

All the essays are excellent, and each of the ten papers deserves careful study, not only for the sake of the well-considered opinions expressed, but for the tone in which they are written. This book will do more to extend and advance the knowledge of the social questions at stake which are occupying the consideration of all thoughtful men and women at the present moment than any work yet produced; it will tend to clear away misconception and prejudice, and to set forth distinctly, what is the condition of women, and what it is that the friends of the movement are endeavouring to obtain. It is not a book for one party or another, it is an able exposition of the whole question.

*An Illustrated Natural History of British Moths, with life-size Figures from Nature of each Species, and of the more striking varieties: also full Descriptions of both the perfect Insect and the Caterpillar; together with Dates of Appearance and Localities where found.*

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scriptions both of the grubs and of the flies; and this, he says, is the "originality and isolation" of his plan, that scarcely any of the descriptions are secondhand, —almost all having been done by Mr. Newman and his friends from specimens before them. This fact removes the characteristics of a compilation from the work. As long ago as 1776 two Austrian officers published a work on the Lepidoptera, adopting as their motto—"One eye to the caterpillar, and another to the perfect insect." German students of insects, moreover, have long had, in regard to those noxious to plant life, tables describing their monthly phases. No species is known except in part, nor can any be defined and described accurately, unless the life-circle is known,—the matured female, the egg, the grub, the shell, the web, and the fly, or from the egg to the egg again. Knowledge short of this is a dangerous thing, in reference both to science and practice, encouraging guesses, called hypotheses, and disappointing those who seek for guidance. Mr. Newman says there may be about two thousand species of British moths, nineteen hundred of which are known; but if complete knowledge were understood this number would be considerably reduced. Even Mr. Newman, with all the advantages derived from the monthly periodicals he conducts, and the troops of friends who help him often with information more special and minute than his own, has not after ten industrious years succeeded in getting all the grubs of the moths; a few species having eluded his anxious search, and compelled him to adopt previously published descriptions. Besides descriptions of grubs as well as of flies, and of tables telling the whereabouts and the condition of the insect for every month of the year, the Germans have long had graphic popular names, founded on mnemonic rather than on systematical principles. The best name for a plant or an animal is the name which the specimen will itself tell you or remind you of; and many of the popular English names repeated by Mr. Newman fulfil this condition, although there are not a few which seem meaningless. Mr. Newman says the English names have been introduced for the sake of his younger readers; and he expresses hope that they will endeavour to learn the Latin or Scientific names "which are now in universal use." This is the first we have heard of such names; for, as far as our experience goes, there is nothing more perplexing than the discrepancy between English and Continental names; nor is there any sway anywhere more transient than the reign of systems. Mr. Newman's present work, nevertheless, is likely to be for some years to come the handy book of British moths.

*A Sketch of the Character of Jesus: a Biblical Essay.* By Dr. D. Schenkel. (Longmans & Co.)

THE supply of books on the inexhaustible theme of Jesus's life continues. German, French and English scholars attempt to describe the character of one whose influence upon mankind is quickening, sanctifying, eternal. But they are unable to do it justice. It is too difficult to be fathomed, too mysterious to be unfolded.

The book of which an English translation is now published in this country has had considerable acceptance in Germany, though it has encountered much opposition also. The author has been an energetic and prominent theologian for many years, especially since he removed to Heidelberg. How much his mind has developed from the time when he succeeded De Wette at Basel, how his views have expanded and changed, we need not show. It is honourable

to him that he has kept himself open to evidence, and honestly yielded to it from conviction. Stereotyped men are not the highest class of philosophers; and in critical theology they are out of place.

Prof. Schenkel's aim is to delineate the moral character of Jesus. In doing so he portrays his human side. He endeavours to serve the cause of evangelical truth by setting forth what is noble and great in the life and teaching of the Saviour, holding him up as the Light of the World. His book is, therefore, constructive. The spirit and tone in which he writes is calm and even reverential, diametrically opposed to the icy coldness of Strauss.

Those who are familiar with the critical theology of Germany will find nothing new or important in the work. All that it contains exists, in substance at least, in the writings of Strauss, Baur, Hilgenfeld, Renan and others. The author tries to separate what he calls the unauthentic from the authentic in the four Gospels, sitting in judgment upon the sacred documents as he would upon Livy or Herodotus, rejecting all that he deems unworthy of Jesus or improbable in itself,—all that is of later origin, all that is mythical or legendary. The four documents are employed for his purpose, because he imagines that he sees inconsistencies, contradictions and improbabilities in them. His standpoint is a critical one. He does not start with a bundle of theological suppositions and carry them into the domain of the Gospels as bladders for floating on the surface. All difficult and delicate points of the Gospel history are touched more or less deeply.

The reader will expect, after this announcement, the elimination of the miraculous element. The narratives of the birth and childhood are regarded as legendary. The appearances of the risen Saviour are looked upon as spiritual phenomena. The development of the Messianic idea in the mind of Jesus is traced. Schenkel belongs to the rationalistic school.

Besides the text or body of the book there is a long appendix, which enters into critical questions, such as the *genesis* of the Gospels, their component parts, the times at which they were written, the unapostolical nature of the fourth, with a variety of points connected with the Saviour's ministry.

It is not our province to indicate whether we agree with the author in all or any of his conclusions. Thus much may be said—that his statements contain nothing original or important respecting the origin of the Gospels. The worth of his book depends in a good degree on the question, whether he is right in describing the character of Jesus chiefly from the point of view presented by the second Gospel. Is it a sure critical result, that the Gospel according to Mark is the earliest compilation of the Redeemer's history? Here the author is too confident. He relies unduly on Holtzmann, whose volume on the Synoptics, laboriously written though it be, is full of untenable hypotheses. The time assigned for the writing of Mark's Gospel, viz. 45-48 A.D., during the evangelist's intimate association with Peter, is most improbable; and the hypothesis that we have not this document in its original, but in an altered form, worked over by a later hand, is a mere fancy. Schenkel's lucubrations about the *genesis* of Matthew's and Luke's Gospels are also unsatisfactory. He depreciates the former unjustly, in order to enhance that of Mark. As to the fourth, he thinks it appeared soon after A.D. 120, and may have had its origin in a later school of the apostle John,—a conjecture which can only be taken for what it is worth. It coincides with Hilgenfeld's, who dates the Gospel A.D. 125.

It would be easy to show the weak points of the book as well as its strong ones. It is nothing more than a contribution to the subject,—an outline, not a comprehensive history. Some of the remarks upon Renan are pertinent, though not always made in the best taste. Schenkel's *forte* is not criticism; at all events he can never rank with first-class critics like Zeller, Keim, and others. His style also approaches sermonizing, lacking purity and incisiveness. It has rough vigour, without neatness or elegance. The work in its English dress may stimulate thought, particularly in the case of sober inquirers who are neither afraid of investigation nor shut up within the barriers of dogmatic creeds; who are not deaf to the voice of the higher criticism, nor accustomed to denounce those whose religious opinions they dislike, nor disposed to content themselves with general notions about the contents of the Gospels, nor self-satisfied with the fact that they are not Germans. It is projected on a different plan from Keim's, recently noticed in this journal, and is decidedly inferior in value. The Prefaces to the first and third editions, which are properly retained by the translator, present the writer in his best light, and will awaken good feeling in his favour. Having been persecuted for his views by the clergy of the Grand-Duchy of Baden, and nobly protected by the State against them, we trust he has now learnt a lesson of larger toleration than he once practised at Heidelberg.

The translation is good and readable, not without evident marks of its origin. A little more care might have removed some awkward expressions, which being rendered too literally, have a foreign sound. The heading of the fourth chapter, "The resolve upon public activity," exemplifies what we mean.

*Selections from the Less Known Latin Poets.*  
By North Pinder, M.A. (Oxford, Clarendon Press.)

ASSUMING that a clever schoolboy reads Lucretius, Virgil, Horace, Juvenal, and Persius in their entirety, Mr. Pinder thinks that his knowledge of Latin poetry ought not to be confined to these authors. He has, therefore, prepared a handsome and comprehensive volume of extracts "from the less known Latin poets." The idea is a good one, but we cannot help thinking that the work is a little too extensive in its scope and somewhat unpractical in its execution. Catullus, Tibullus, and Ovid are excellent reading for boys, and Propertius, Lucan, and Martial for undergraduates; but, as much cannot be said for Gratius Faliscus, Manilius, Phædrus, Seneca, Valerius Flaccus, Silius Italicus, Statius, Calpurnius, Nemesianus, Ausonius, Claudian, and Prudentius, who are all thought by Mr. Pinder worthy to be represented in his collection. The presence of these intruders is doubly mischievous. In the first place, the selections from other and better authors are necessarily curtailed in order that room may be left for their inferiors. In the second place, with all possible economy of space, the volume becomes unwieldy, and more costly than most collections of extracts. Now the prudent schoolmaster studies economy in books. It is better policy, when a boy begins to read the elegiac writers, to give him the ordinary Eton 'Electa' than to provide him with a book intended for more advanced scholars, such as Mr. Pinder's, which may perhaps be of use to him when he gets into the sixth form, but which is more likely to have been lost or pulled to pieces before its owner reaches that exalted position, if he ever does reach it; and in general it is found more convenient to

put into the hands of the best boys complete texts of the principal authors than disjointed specimens of second and third rate writers. As has been already hinted, the extracts from the more important authors in this collection are too few and too short. They are indeed so scanty that it will scarcely be possible for the young scholar to make himself acquainted with the style of one author before he is required to pass to another. For instance, there are only eight extracts from Ovid, a poet whom the student cannot afford to neglect until the universities and public schools are wise enough to abolish verse-composition.

For these reasons, we do not anticipate that Mr. Pinder's 'Selections' will ever become a favourite school-book. On the other hand, he has done his editorial work well. Each series of extracts is preceded by a brief sketch of the life and works of the author, and each extract by a short explanatory summary. The text is, in the main, that of Weber, corrected by the aid of the best critical editions. Mr. Pinder does not think it worth while to alter the old-fashioned spelling. The commentary will be found useful both by teacher and pupil.

The selections from Catullus and the elegiac writers (pp. 1—228) do not call for special criticism.

Gratius Faliscus, Manilius, Phædrus, and Seneca (pp. 229—303) should, we think, have been omitted altogether. Very few of our University students find time to read them; why then trouble schoolboys with them, when there are so many other Latin poets who have greater claims upon our attention? Lucan comes next, and is represented by six extracts, including in all 352 lines. Had we been compiling a book of selections, we should have given more space to this unjustly-neglected author. His rhetoric is so striking, and his effect upon modern poets (notably Corneille and Milton) has been so great, that we could wish more attention was paid to him. There are many passages in the 'Pharsalia' eminently suitable for Mr. Pinder's purpose. In particular we are sorry that he has not extracted the narrative of the capture of the raft and the consequent carnage, the character of Curio, and Caesar's address to his mutinous soldiers. Of the remaining 199 pages of the volume, the thirty-six assigned to Martial are all that are likely to be generally read; and in his case the selections might with advantage have been more numerous. Mr. Pinder has chosen thirty-seven epigrams: eight or a hundred would not have been too many. Manifestly an epigrammatist is best represented by selections. A judicious editor will reject all epigrams which are bad or only tolerable, and will choose from the rest those which are really remarkable for poetical beauty or interesting because they throw light on the life and manners of antiquity. We take leave to differ from Mr. Pinder now and then in the interpretation of the great Roman epigrammatist. For instance, in IV. 14, 9, he reads, "et ludic *popa* nequiro *talo*." Schneidewin's *tropa* is certainly the best reading; and, if we mistake not, "nequiro *talo*" should be translated "with the *ruinous* die," not "with *loaded* dice." In V. 20, the syntactical incongruity of tense of "liceat" and "nossemus," and the use of "quisquam" (if "quisquam" is to be taken with "sciat," and not with "moratus"), certainly require to be noted. Apparently, Mr. Pinder does not understand XII. 18, 21, 22—"Dispensat pueris rogatque longos Levis ponere villicus capillos." Had he apprehended Martial's insinuation, he would hardly have given these lines in a school edition. But these are only trifling blemishes, from which a work so extensive in range could

not be entirely free. The commentary is in general sensible and scholarlike, though not strikingly original or remarkable for force.

*The Gaelic Topography of Scotland, and what it proves explained; with much Historical, Antiquarian, and Descriptive Information.*  
Illustrated with a Map. By James A. Robertson. (Edinburgh, Nimmo.)

In his 'Historical Proofs' Col. Robertson explained the Gaelic names of four or five hundred places; and in his present work the names have been increased to 2,000, and the places, from repetitions of the names, have mounted up to about 6,000. The Gaelic names, as he explains them, portray the places; and he refers all Highlanders who may fancy him to be wrong in his derivations to the Gaelic Dictionary of the Highland Society. What the Gaelic topography proves in the opinion of the gallant Colonel is, that there is no Cymric element in the topography of Scotland; that the present language of the Highlander is the language in which the localities were named—the language of the Gael of Alban, as spoken still in the highlands of the shires of Inverness, Perth and Aberdeen, in Lochaber and Badnoch, Rannoch and Glenlyon.

The Poet-Laureate, in his Welcome to the Princess Alexandra of Denmark, on her marriage, says,

Saxon and Norman and Dane are we;

and it is not possible to deny that this is a provincial and narrow descriptive enumeration of the races or nations of the British isles. The Welsh were omitted from a welcome to a Princess of Wales, the Scotch from a welcome to a probable Queen o' Scots. Col. Robertson is a provincial writer, whose narrowness is just of the opposite kind to that of Mr. Tennyson. The Colonel sees the Gael everywhere whom the poet sees nowhere. The Gaelic names of places in England is the subject of a chapter in the book before us; and if the author's reasonings may be received, the Gaels of Alban must once have been all-powerful both in Scotland and England. Gaels more than a thousand years before the days of Shakspeare must have named the river of the Bard of Avon; for, as pronounced, the name still given by Highlanders to a river is "evan." Deep, dark rivers, both in Aberdeenshire and Yorkshire, are called "don"—a word pronounced "doun" in Ayrshire, and applied to the river sung by Burns. Centuries before Howards, Mowbrays or Broases lorded it on the banks of the West Sussex Arun the Gael had given it a name signifying a slow river. The Gaelic word *forrough* ("stour") is applied to six English rivers. Cole, or Colne, means a narrow river; Severn a gentle-flowing river; and the word Dover means the border of a country.

Col. Robertson has produced a book which will be consulted by all students of British Topography and Ethnology. The services, however, which he has rendered to these sciences consciously, is not so interesting, rare or curious, as the service which he renders unconsciously to the study of the clans,—the illustration he affords of clannishness as it still exists latent and alive in many breasts. The Gael of Alban still scorn the Welsh and Irish of Strathclyde; they were a colony protected by the Romans. The Stewarts, Douglasses, and Robertsons often measured claymores with the Campbells and their following of broken septs; and the descendants of these clans still fight with pens and tongues, the weapons of their day and country. Is there not discernible the remains of clannish animosity in Lord Macaulay's caricatures of the clans, and especially of the Ro-

bertsons, in his History? If the Macaulays had been of any account as a clan, would their crossbred descendant have written as he did? Is not the clannishness of a Scott of the Border an inspiring element in the prose and verse of Sir Walter Scott? When studying the poetry of Byron ought it to be forgotten that his mother was a Gordon? Col. Robertson is not likely ever to excite much interest as a producer of verse or prose; but as an ethnological specimen, a study of clannishness as a feature of character, "a kenspeckle" if we may be allowed to revive the word, his peculiarities are notable. He is not a Scot,—this name was imposed by foreigners,—he is one of the Gael—the Gael of Alban, who have not even yet forgotten the conduct of the Welsh and Irish of Strathclyde during the wars of independence with the Romans and the Saxons, and of course still less the victorious part they took against the Stewarts, kinsfolks of the Highlanders of Atholl. Did not a Campbell of Breadalbane get on easy terms from the government the Barony of Fearnan, which was forfeited along with the other estates of the Robertsons of Strowan "after the unfortunate civil war of the last century"? Is there not still a stone called the stone of the bell,—because the handbell of the church of Strowan, according to tradition, stuck to it, and could not be loosened by the thief who was carrying it away until he resolved to carry it back, pacifying by this resolution and restitution the wrath of St. Fillan, the patron saint of the Robertsons of Strowan? But we must stop, lest by our levity we should offend St. Fillan.

*An Historical Sketch of the French Bar, from its Origin to the Present Day, with Biographical Notices of some of the Principal Advocates of the Nineteenth Century.* By Archibald Young, Advocate. (Edinburgh, Edmonston & Douglas.)

THOUGH Mr. Young has given to a number of slight biographic essays, written in the ordinary way of the dictionaries of contemporary celebrities, space which he might have employed to better purpose, he has produced a work that will afford entertainment to a majority of general readers, and find a place in not a few of those libraries which contain a shelf devoted to books illustrating the grandeur of the law.

Under the Roman occupation Gaul was famous for the fervid and brilliant eloquence which her children of later periods have exhibited in their councils and law courts. Alike with the poets of the imperial city and the fathers of the Christian churches, she was proverbial as the parent and nurse of orators. Juvenal wrote, in his fifteenth satire,

Gallia causidicos docuit facunda Britannos;

St. Jerome extolled the "ubertatem Gallici nitoremque sermonis"; and Ausonius has preserved from oblivion the names of twelve orators of Bordeaux and Toulouse. To Gaul belonged the honour of giving birth to Marcus Cæsar and Quintilian's master, Domitius Afer, one of the pungent personalities of which last-named rhetorician will live as long as the evil charges which the caustic pen of Tacitus has bitten into the advocate's dubious repute. "Look at that fellow, he has not even the face of a free man," exclaimed Longus Sulpicius, the ugliest lawyer of an age not less prolific of plain barristers than the present, pointing, as the disdainful words passed his lips, at a miserable fellow, against whose liberty he was arguing before the Decemvirs. "Have a care what you say," Afer, retained for the defence, promptly ejaculated, with cutting significance; "do you

really believe that no man with an ugly face can possibly be a free man?"

Shattered and dissipated by the Frankish conquerors, the bar of Gaul either ceased to exist or struggled for centuries against unrecorded adversities on the downfall of Roman authority; but Charlemagne's capitularies notice advocacy and its practitioners in terms which imply that the royal legislator was not more alive to the importance of the vocation than sensible of the influence of its professors. Defining the quality and characteristics of the jurists who should be permitted to follow the calling of advocacy, one of the capitularies enacted that "none should be admitted into the profession except mild and peaceful men, fearing God, and loving justice," requirements to which St. Louis in the thirteenth century imparted precision, and made an important addition in the second book of the Establishments, which, exacting courtesy, in addition to mildness, godliness, and devotion to equity, from members of the bar, directed advocates "that all arguments calculated to injure the opposite party should be spoken cautiously, without abusive language; and that none of their order should make bargains with their clients for participation in property under litigation." In the spirit of this Establishment, which would tend greatly to the embarrassment, if it would not result in the perfect disestablishment of many members of our own bar, Philip the Bold "imposed upon advocates the obligation of swearing that they would only take charge of those causes which they believed to be just, the refusal to take the oath being punished with interdiction." There were, however, occasions on which the practising barrister could not comply literally with the injunctions of politeness and complaisant suavity, but was required to give his client's opponent the lie in very offensive though conventional language. For instance, in applying for permission to test the justice of a claim by judicial combat, counsel were obliged to give and take the lie direct; but in discharging this function of vituperative allegation advocates were careful to say, that in thus speaking words of high disdain and insult they were only speaking officially and from no sentiment of personal disesteem for the honourable gentlemen whom it was their painful duty to accuse of falsehood and theft. Having concluded his address to the bench, the advocate who applied for a judicial order authorizing a trial by combat, threw his client's glove into Court, thereby making the wager of battle. Whereupon the counsel for the defence, if he objected to so rude and insecure a way of deciding a question of fact or point of law, offered arguments against the application, and added, "In case the Court should think that the statement made by the opposite party is sufficient to support the wager of battle, my client denies the facts set forth; on the contrary, he affirms that he who has caused these allegations to be made lies, and is ready to support this by himself or by his champion, and thereto pledges his gage." Whereupon giving his gage, the defendant, in his own person, addressed the Court in the familiar "you're another" strain. If the Court authorized the combat, the plaintiff and defendant were left to settle their differences in the lists by fighting to the death, or till one of them cried craven. But it was held that if through inadvertence or excessive zeal the counsel of either party made, or appeared to make, his client's cause a personal affair, by putting the offensive parts of his address in the form of direct and personal affirmation instead of official statement, it was held that the principal against whom he appeared might make him a party to the quarrel, and even

elect to fight him instead of crossing lances or breaking cudgels with his employer. "Antoine Loisel, in his 'Dialogue des Avocats,'" says the author, "makes mention of an advocate named Fabrefort, who was on the point of being compelled to enter the lists in person, because, whilst stating the case for Armand de Montaigne, one of the parties in a judicial combat, he affirmed that he was ready to make good his averments with his body in the field, without taking care to make it clear that he said this for his client and not for himself. Those present on the occasion thought the matter a capital joke, and the unlucky Fabrefort was much laughed at for his mistake."

In his survey of the fortunes of the French bar, from its reappearance under Charlemagne to the abolition of the order of advocates in 1790, and onwards from its reconstitution by Napoleon the First to the present day, Mr. Young brings us face to face with many lawyers famous in French story, and enlivens his occasionally tedious pages with more or less piquant anecdotes of their deeds and sayings. In the thirteenth century we come upon Guy Foucault, Philip de Beaumanoir, and Yves de Kermartin, three advocates who brightened the annals of St. Louis's reign. The least illustrious of these, Philip Beaumanoir, is chiefly memorable for his book, "Des Coutumes de Beauvoisis"; but Guy Foucault lived to be Pope, and Yves, like our Chancellor Swithin, achieved the honour of canonization, and lives in history to confound the calumniators of legal men by showing that a lawyer may be a saint. When Guy Foucault, after successively holding the bishopric of Paris and the archbishopric of Narbonne, had become Pope under the title of Clement the Fourth, he was distinguished by at least one virtue not often conspicuous in the mediæval successors of St. Peter. That Clement was guiltless of giving the diabolical counsel that sealed the fate of Conradin of Hohenstaufen Mr. Young is unable to assert, but he quotes a document which proves the pontiff to have been adverse to nepotism. "Be content," he wrote to his nephew, Pierre Legros, "with your present position; let your brother and other relations be so also, and let them not come to the Pontifical Court without being summoned, unless they wish to be sent back covered with confusion. Do not seek for your sisters' husbands too much above their own rank. If you marry them to the sons of simple knights, we shall give them a dowry of 300 livres Turnois. . . . As to your own daughters, we will that they marry those whom they would have had if we had remained a simple priest." Guy Foucault was neither the first nor the last of risen men to find it prudent to snub his poor relations with an assurance that if they had been meant for his companions, Providence would have raised them also to eminence and power.

Amongst Mr. Young's stories illustrative of the domestic interests and private relations of the French lawyers of past time is a droll anecdote of Budé, the judicial scholar and writer of the sixteenth century, who was so absorbed in the studies and practice of his profession that, on being informed that fire was consuming his house, he replied to the messenger who had brought him news of the mishap, "Tell my wife; I don't meddle with domestic affairs." More fortunate than Budé, whom he resembled in devotion to his profession and disregard for all other cares, Henrion had no wife to distract him with announcements that his kitchen chimney had taken fire. When the first Napoleon asked Henrion why he had never married, the advocate replied, "Upon my word, sire, I never had time." But the story of the French

Bar is bright with incidents which show that devotion to legal study neither deadens the affections nor leaves lawyers without time for the softer sympathies; and of the anecdotes which exhibit the fine humanity of French lawyers there is none grander and more pathetic than the record of Aréd de Loïscol's death during the Reign of Terror. Together with his son, Aréd de Loïscol had been thrown into prison, where they occupied the same chamber on the night preceding the day appointed for the younger captive's execution. Disturbed by anticipations of final separation from his child, the elder Loïscol passed the night in sleeplessness whilst the son slumbered tranquilly. The morning came, and the younger Loïscol was still unconscious, when the authorities summoned him to endure the appointed death, and seizing the opportunity for a sublime exhibition of parental devotedness, the father answered the summons, was accepted by the officers, and "perished, a victim to his paternal affection, the night before the fall of Robespierre."

The fees of the French Bar in olden time were moderate, but they seem to have generally exceeded the payments made to the counsel of feudal England. Philip the Bold ordained that no advocate should receive a larger fee than thirty *livres Turnois*, a sum equivalent to about 27*l.* of our money. "Advocates were to swear that they would receive nothing above that sum, directly or indirectly, and they were liable to be declared infamous, and to be perpetually interdicted for any violation of this oath." How long this legislative interference with the natural remunerations of labour deprived advocates of part of their due rewards is uncertain; but that the restriction came to be disregarded in the course of six generations, we may infer from the regulations made by Charles the Seventh for the government of the Bar, which, making no mention of a maximum fee, merely enjoin advocates "to be moderate in their fees, both for pleadings and writings,—which seems to show that the old regulations restricting them to thirty *livres Turnois* had fallen into disuse." A century later the advocates had raised their demands, and insisted on such heavy fees that they incurred much odium amongst the populace and resentment in higher quarters. To restrain the greed of lawyers by fixing clearly upon them the obloquy of whatever extortions they might commit, the ordinance of Blois, promulgated by Henry the Third, required advocates to give signed receipts for the fees paid them by their clients; whereas their ancient practice had been to make no written acknowledgments of the sums rendered to them for professional services. The resistance of the Bar, however, rendered the ordinance futile, though Sully, in the following reign—indignant at the extortionate maltreatment of his relative, the Duke of Luxembourg, who had been compelled to pay to an advocate the fee of 1,500 crowns, a sum nearly equal to 500*l.* in the present day—insisted that the rule should be enforced. Whereupon the lawyers protested against the indignity put upon their honour; and, finding their protests of no avail, had recourse to a co-operative process that would now-a-days be termed "a strike." "Their repeated and respectful remonstrances having been ineffectual, the advocates went, two and two, in a body, to lay down the functions of their office, deciding upon 'voluntarily abandoning the profession of advocate rather than obeying a law injurious to their honour.' Four hundred and seven advocates thus solemnly protested against the ordinance of Blois. When the Parliament met, there were no advocates to plead. Justice was at a stand-still, and the capital on the verge of an outbreak." The strike ended in the triumph of the advocates, who re-

sumed their usage of demanding exorbitant fees in the name of justice, and declining in the name of honour to acknowledge the receipt of them. With similar success, but for a better object, the Parisian Bar, during the troubles of the Fronde, resisted the unscrupulous policy of Cardinal Mazarin with almost perfect unanimity. The occasion of this strike amongst the wearers of the long robe was the Cardinal's banishment of Omer Talon, on the compulsory retirement of which able magistrate "the Bar refused to appear and plead, and nothing could shake their resolution. The Cardinal then issued a decree, and procured its registration, empowering the *procureurs* to plead, even in appeal cases, instead of advocates." But the advocates held out; and on the *procureurs* being found incompetent to discharge the functions of their professional superiors, Omer Talon was recalled and replaced, and the Bar enjoyed a signal victory, to the equal surprise and confusion of M. Rosé, the one advocate who, to curry favour with the powerful Cardinal, had had the shameless audacity to separate himself from his order, and during the continuance of the strike to appear in court and apply for judgment by default. The course, by which Cardinal Mazarin vainly endeavoured to terrorize the French barristers on strike into submission, was adopted with another result in England, during Charles the Second's reign, by Francis North, who, whilst Chief Justice of the Common Pleas, crushed the "dumb-day" rebellion of the serjeants by threatening, in spite of their monopoly of practice in his court, to hear utter-barristers and even attorneys argue the causes in which the coif-wearing malecontents should decline to appear.

That the French advocates of the eighteenth century demanded large fees and earned princely incomes may be inferred from the splendid and dazzling appearance which their leaders made in the society of the capital. By moderate fees, notwithstanding the magnitude of his practice, the superbly handsome Normand, "the Eagle of the Bar," would have been unable to maintain his sumptuous house and magnificent equipages. Like Normand, his immediate predecessor in the eighteenth century, Gerbier, who died *bâtonnier* of the order of advocates in 1781, drew enormous sums from his clients, which he squandered on sumptuous and luxurious living. He is said to have received a single fee of 4,000*l.* from the Company of the Indies, and 20,000*l.* for his successful conduct of a single cause in which Sieur Cadet was his client.

Perhaps the most singular fee accorded by client to counsel in France or any other country was the honorarium by which Charlotte Corday expressed her sense of obligation to her chivalrous advocate, Chauveau-Delagarde. "You have defended me in a generous and delicate manner," said the "angel of assassination" to Chauveau-Delagarde when her condemnation had been pronounced: "it was the only proper defence. I thank you for it; it has made me have regard for you of which I wish to give you a proof. These gentlemen inform me that my property is confiscated; I owe something in the prison, and I leave to you the payment of the debt." The heroine who could thus pay debt with debt was the angel of insolvency as well as of assassination, and instead of putting an end to her life, France should have implored her to exercise her genius to liberate her country from the burden of its pecuniary obligations.

Of the pleasant and, let us hope, well-attested stories in Mr. Young's volume, the following is a specimen:—

"The Constitution of 1799 virtually abolished the French Republic, and established in its stead

a Consulate. It also brought about a judicial reorganization, and the Bar—whose members had all along kept up the spirit of brotherhood and some degree of discipline—began again to consolidate itself. In the winter of 1800, the profession was greatly scandalized by a circumstance arising out of the intimacy subsisting among its members, and the perfect confidence they reposed in the honour of each other. An advocate of the name of Gatrez—an able man, but addicted to raillery and practical jokes—one day called upon Blaque, and informed him that he had been consulted by the poultry-merchants of the town of La Flèche, in a question with the poultry-merchants of Le Mans, in regard to a monopoly objected to by the latter. He showed a memoir, signed by himself, for the merchants of La Flèche, stating that he had confined himself to inducing the objectors to present a petition to the Minister of Police, and concluded by asking Blaque for his signature. Blaque somewhat rashly signed the paper upon the statement of Gatrez, and the latter, fortified by this signature, proceeded to call upon a number of other advocates. To those who desired to read the document that he wished them to sign, he answered that he would call again; but from the rest of his brethren he obtained twenty other signatures, among them some of the most illustrious names in the profession. He forthwith printed the memorial with these names attached; and, to the astonishment and horror of those who had signed it, and to the scandal of the whole body of advocates, it turned out to be a pasquinade of twenty-four pages, entitled 'Question of State for the Fat Pullet of La Flèche against those of Le Mans,' full of the most incredible absurdities, narrated in a style of pompous burlesque. Cicero, Julius Caesar, Theseus, Achilles, Arria, Lucullus, Voltaire were referred to, and nothing was left undone to compromise the too confiding signers of the document. The ridicule was inevitable; but the Bar drew from it the useful lesson never to give signatures in judicial affairs as a matter of confidence, and without knowing what they were signing."

With respect to the professional education of French advocates, the author observes:—

"According to existing regulations, the education required in order to become a member of the French Bar is of a very high character. The student must obtain the diploma of *Bachelier-ès lettres* at certain public schools, and must then present himself at the *École de Droit*, where he is inscribed as a pupil, and where he studies under certain professors for a period of three years, attending lectures on Roman law, on the *Code Napoléon*, on the study of law generally, on criminal legislation, on civil and criminal procedure, on administrative law, on the law of nations, and on the history of Roman and French law, together with conferences on the Pandects. He must also write theses on the Roman law, and on criminal and commercial law. He must then undergo examinations on all these different subjects, and, if he succeeds in passing them, he receives, at the close of his third year, the diploma of *Licencé en Droit*, and is entitled to be sworn before the court and called to the Bar. If, however, he wishes to obtain the higher degree of Doctor of Laws, which is necessary for those who aspire to become professors in any of the departments of legal education, he must attend a fourth year at the *École de Droit*, compose a thesis, and submit to certain additional examinations. This last-mentioned degree is also a recommendation, though not an absolute necessity, for admission to judicial and magisterial functions. The diploma of Licencé costs 4*l.*, the degree of Doctor about 23*l.* more."

When we compare this educational prospectus with the system of legal training in our Inns of Court, it cannot be denied that we have reason to blush for arrangements which assume that the consumption of some two-score inferior dinners in a college-hall and perfunctory attendance at about the same number of not uniformly excellent lectures constitute a process calculated to convert the inexperienced law-student into a ripe and philosophic jurist; and

that young men, destined to follow an arduous profession, may be safely left to acquire a knowledge of its principles and practice from teachers of their own selection, or by the exercise of undirected mother-wit. But to Englishmen, who cannot without pain admit that anything is managed better in France than in their native country, there is consolation in the assurance that our let-alone method is less hurtful in results than defective in theory; and that though the compulsory education of the French Bar ensures that every member of the order of advocates possesses a respectable measure of intellectual qualification for the exercise of his calling, it remains to be shown whether it yields France a larger crop of deeply learned lawyers and competent practitioners than that which springs from our comparatively neglected soil. How far the defenders of our singular way of fostering the study of the law are justified in maintaining that the English Bar gains more in social strength from the private influence, than it loses in legal *prestige* from the judicial ignorance of its merely nominal—or, as they have been agreeably designated, ornamental—members, it would be difficult to say. But it is no less certain than comfortable to the anxious social observer, that, however illogical and ridiculous our so-called system of legal education may be, we have an abundance of learned and efficient counsel to protect the interests of suitors and satisfy the exigencies of the country; and that, whilst we have an adequate supply of able practitioners in the higher branch of the legal profession, clients—or those acting for them—experience no difficulty in discriminating between the barristers who are lawyers and the barristers who have only “eaten their dinners.”

*The Appropriation of the Railways by the State. A Popular Statement.* With a Map. By Arthur John Williams. (Stanford.)

Mr. Williams fairly takes away our breath. He draws a picture of a Railway Utopia which will make travelling a luxury, which will reduce fares, harmonize conflicting times and interests, remove the burden of luggage, and neutralize the worry of tickets. All that is needed is that the State should buy out the existing railway companies, and fuse the various lines into one coherent system. Instead of hostile boards of directors carrying new lines into all parts of the country in order to cut their own throats at the expense of their rivals, we should have a central management regulating the facilities by the traffic. There would be no more of those fights in committee-rooms which are paid for by the shareholders, or those fights in the timetables by which the public suffers. These advantages are self-evident, when we learn that the law expenses of the English and Welsh railways amount to almost a quarter of a million yearly; that in Ireland fifty-six lines of railway, with an average length of 48 miles, are served by 430 directors, 56 solicitors, 56 secretaries, and more than 70 engineers. Mr. Williams gives us a telling dialogue between the late Mr. Justice Crompton and a railway solicitor. “Is it true,” asked the former, “that you have given up the ‘North and South’ railway?”—“Quite true, Sir Charles. They wanted to put me on the salary of a *puisne* Judge” (5,000*l.* a year). Yet it is not only in law expenses that division entails waste. The accounts of the railway clearing-house tell the same story. If the Irish railways have their 430 directors, the English have 2,263, the allowances to whom probably amount to more than 100,000*l.* a year. And while the railway companies themselves suffer by this needless expenditure, the travel-

ling public is heavily taxed and insufficiently supplied. The fares are high, the goods rates complicated, trains do not correspond, the general arrangements are troublesome. Mr. Williams tells us that if the State took the railway system into its hands, there might be a uniform rate of fares, ranging from 4*d.* as the minimum fare, for a first-class journey of five miles, to 5*s.* as the maximum fare for a first-class journey above fifty miles; that these fares might be levied without any regard to the actual stations at which passengers wished to alight; that tickets might be sold as postage-stamps are at present; that goods rates might be made equally simple and uniform; that all luggage and all parcels might be taken charge of and carried by the railways at a low rate or for a small registration free; and that the result would be a vast increase of traffic without any diminution in receipts. This statement may seem fabulous. Let us see how Mr. Williams has worked out the details.

It appears that in 1866 the number of passengers of all classes was 238,137,000, and the expense of carrying them, without reference to the distance they travelled, was just 6*d.* ahead. As the total gross receipts from passenger traffic during the same year were 13,125,000*l.*, the average fare paid by each passenger, whether he travelled first, second, or third class, from one station to the next, or from one end of the kingdom to the other, was 13*d.* and a fraction. When we go more closely into the question, we find that the average first-class fare was 2*s. 6d.*, and the average journey 15 miles; the average second-class fare 1*s. 2d.*, and the journey 9 miles; the average third-class fare 8*d.*, and the journey also 9 miles. The average number of passengers per train was 75, and the working expenses were 2*s.* for each train mile. Putting all these averages together, Mr. Williams brings us to this conclusion. If the amount of traffic were to remain as it is, and only the average journey was to be increased, the net return from passenger traffic would be 4,673,478*l.*, as against rather more than seven millions sterling in 1866. But it is only fair to reckon on an increase of traffic as well as on a reduction of the working expenses. Even if we may not take this into account, we must remember that the State does not want to make a profit; that it has no shareholders to whom dividends are to be paid; that it will simply hold the railways in trust for the people. Mr. Williams, however, is not contented with arguments upon probabilities. He shows us what has been done in Belgium by a general reduction of fares, by a uniform scale of goods rates, and by a central management. As to goods, we are told that “in the eight years between 1856 and 1864 the charges have been lowered on an average by 28 per cent.; the public have sent 2,706,000 tons more goods, while they have actually saved more than 800,000*l.* on the cost of carriage, and the public treasury has earned an increased net profit of 231,240*l.* These results, however, have been exceeded by the results of the further reduction in 1864, which gave a still larger return to the Government. In 1863 the weight of commodities carried was 4,479,000 tons; in 1866 it had risen to 6,533,000 tons.” Mr. Williams gives a detailed comparison of the English passenger fares and goods rates with those which are in use in Belgium, and we will cite only one instance from each table. For the carriage of a ton of raw silk from Derby to Glasgow, a distance of 275 miles, the English rate is 5*s.*; the Belgian would be 1*s. 1s.* The third-class fare from London to Newcastle is 30*s.*; in Belgium the same distance would be traversed for 5*s. 9d.*

Facts such as these, and there are plenty

more of them in Mr. Williams's book, will be sure to call public attention to his scheme. It has the further merit of being thoroughly simple and intelligible; and as it touches upon many points of incidental interest besides the great question to which it is devoted, it will be found readable as well as important.

*Lost Amid the Fogs: Sketches of Newfoundland, England's Ancient Colony.* By Lieut.-Col. R. B. M'Crea. (Low & Co.)

It was a hard case. The Lieutenant-Colonel was just about to sip a much-desired cup of tea, on a Wednesday night in December, 1861, when his domestic joys were bowled over by an order, in obedience to which he set sail with his Royal Artillerymen for Newfoundland on the following Saturday. It was a hard case. For the Lieutenant-Colonel was not exactly sure as to what sort of a place Newfoundland might be; and he seems to have been gravely disturbed by the assurance of a lively old lady who had lived many years in garrison, that the wind blew so fiercely there that people only went out to face it bound together in couples. Of the whereabouts of the old colony the author, we presume, knew a little, for he smiles at the ignorance of a Charing Cross map-seller who thought Newfoundland was in America, but could not tell whether it was in “Northern or Southern,” or to what power it belonged. This incident leads us to think that the Lieutenant-Colonel may not distinctly have heard all he was told in his travels. A Charing Cross map-seller could not have been so ignorant as he is here described.

How much of the history of the colony, which the author says has little or none, he acquired on the voyage is not very clear. We are ready to credit him with knowing that “Prima Vista” was one of the discoveries of Sebastian Cabot, towards the end of the fifteenth century; but that it was not formally taken possession of by England till 1583, and then by Sir Henry Gilbert. Half-a-dozen years before this England seems to have had less interest in the place than other maritime countries. For one fishing-vessel she had there France had ten, Spain six, and Portugal excelled her in the ratio of nearly four to one. After Gilbert's raising of the English flag on the soil discovered by a navigator carrying England's commission, things soon changed. From British ports vessels sailed for Newfoundland in fleets, not single ships. From the Devonshire ports alone one hundred and fifty ships sailed to that distant shore in one year, and they carried to foreign countries the fish, to bring freights of which those countries used to send ships of their own. English families established cold, but cheery, homes in the colony, and from May to September the fogs cleared off the banks, and the shores were brisk with business and joyous with the voices of dealers. Great fortunes have been made and lost in the fisheries. The fishermen, however, came to envy the merchants, and to cheat their masters. Laden to the bulwarks with scaly treasure, they sold it to Yankee skippers, and ran home with a few fish as evidence of a bad haul. Let us hope that morals have improved. The fishermen, worthy Roman Catholics, are more pious and more superstitious than ever. The merchants do not seem to be so wealthy as their predecessors. The people, altogether, were happy and contented till they were dignified with the possession of an independent colonial legislation. Since then politics and polemics combined have thrown the frozen locality into very hot water.

Nothing, perhaps, surprised the Lieutenant-

Colonel more in Newfoundland than homes, customs, social life, music, fun, flowers, and what he, with a soldier's modesty worthy of Smollett's hero, calls "low-necked ladies" in the "land of fogs." But these generalizing names are never to be trusted. French writers of to-day fancy, or pretend to fancy, that the sun can never be seen in London, for the mists rising from the Thames. Two centuries ago, the standing joke of Arlequin, on the stage at the Hôtel de Bourgogne, was flung at "*les brouillards de la Seine*." Newfoundland is certainly not the Vale of Cashmere; and, indeed, the Vale of Cashmere is a nasty place, in no way resembling the Vale of the poet. England's ancient colony is a home where frost and rough life abide, but also where there are abounding hospitality, capital sleighing, and Anadyomene as bright, graceful, and as irresistible as the other Anadyomene who was born of the sea. Indeed, at Prima Vista love at first sight should be the most natural thing in the world.

The place, however, is divided between Montagues and Capulets, so that love-making may be easier than marrying. Wedding with a Newfoundland Protestant clergyman, with his forty or fifty pounds a year—short purse and long days—may present attractions to girls who would greatly dare; but it seems a pity that the wealth goes with the Church that does not allow of its sons marrying with the daughters of men. The Protestant (a voluntary) Church in Newfoundland is upheld by contributions amounting to about 800*l.* a year. "It is a dreadful contrast to the princely revenues of the other great bishop on the hill" (the Romanist diocesan), "computed at about 20,000*l.* a year." Religious and political questions have made an Inferno of the snow Paradise. When the people knew not what Election in religion or politics meant, they were a happy people; but since they have been made a sort of free state, they have lost nearly all sense of the old brotherhood. If we may say it without offence, the Cod-fish Parliament of Newfoundland is happily sketched by the Lieutenant-Colonel:—

"The Upper House of the Colony is composed, let us say, of Messrs. A, B and C, and called the legislative council; the lower section, styled the Assembly or the Commons, we will call Messrs. D, E and F; and note, that all the members, inclusive, from A to F, are merchants, lawyers and business men of Fish-and-fog-land. We may further note that, as a general rule, A, B and C do ten or twenty times as much public work as D, E or F. But it came to pass that on the formation of Responsible Government the Lower House claimed and received a certain amount of sessional pay to cover expenses of travel, time lost, &c.; and further, that in process of time the Council, or Upper House, claimed the same gratuity. Then the assembly said, 'No! no! no! you represent the Lords, and must work for nothing but honour.' 'That's all very fine,' replied the Lords; 'we are nothing but business men, the same as yourselves; we give a great deal more time to the public service than you do, and if you are paid, so ought we to be.' Then cried the Commons again, 'No! no! no! we'll see you pretty well confounded first; not a halfpenny will we vote you.' So it went on for several years, until at last A, B and C said to D, E and F, 'Now, take heed, gentlemen, we will stand no more of this nonsense; if you do not vote our money with your own, we will throw out the Contingency Bill *in toto*; you shall swim in our boat for the future, and do the public work for honour and glory alone.' But D, E and F laughed, saying, 'They will never dare to do it; we will bring the whole country down on them.' However, to their unbounded astonishment, A, B and C kept their promise, threw out the Contingency or Salary Bill to the Parliament in 1859, and caused D, E and F to return home to their desks and fish-flakes blue with disgust. In spite of the loud and angry denunciations of the stump oratory in the out-

harbours, the Council quietly did the same the following year, making the Commons blue, doubly distilled. They felt it was time to compromise; and to save their dignity, in 1861 they agreed with the Council to submit the matter to the Duke of Newcastle, the Colonial Secretary in England, by whose judgment they consented to be bound."

The Duke recommended (on process of analogy) that Council and Assembly should be paid alike. The Commons resisted; but the Council starved them into equity. We have only to add, that after three years of residence in Newfoundland—begun unwillingly, but continued with pleasure—the Lieutenant-Colonel returned to the comfortable tea-party from which he had been hurried away in December, 1861. His unpretending record will not ill occupy an hour or two of leisure.

*Calendar of State Papers, Foreign Series, of the Reign of Elizabeth*, 1563. Preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by Joseph Stevenson. (Longmans & Co.)

NEARLY 1,600 documents referring to the transactions and events of a single year are here calendared and described. They show what ample material exists—much of it being unknown—for writing history anew. The documents chiefly illustrate our intercourse with France. The defeat and capture of Condé, who led the Huguenots in the Battle of Dreux, are told by Throckmorton, an eye-witness of a portion of the fight. Throckmorton states that the victors suffered most; and the German allies behaved badly. Many prisoners of the latter nation were sent to their own country by Guise, stripped of their weapons and armour, and carrying white rods in their hands. The wars raised by questions of religion in France have much light thrown upon them. The murder of the Duke de Guise by young Peltrot de la Mère is described by the Envoy Smith in a despatch to Elizabeth. It is known that Peltrot used a *dag*, which was an instrument bearing no likeness to a dagger. The one used on this occasion was made "for the nonce so strong that it received three pellets and three charges in one chamber, and he confesseth that the pellets were jagged, and with spit and powder the jags filled, but they all passed through his body."

Perhaps the most interesting documents in this volume are those which refer to the Earl of Warwick and the English army at Havre, or Newhaven, as that port and city were known to the English. This army had taken possession of Havre, in order to support the Huguenot cause, and under the pretext of holding it as a guarantee till the French gave up what Elizabeth foolishly called her town of Calais. This Earl, Ambrose Dudley, despite the position he held, has almost faded out of memory; he is, at all events, much less vividly remembered than his two brothers, Robert Dudley, Elizabeth's Earl of Leicester, and Guilford Dudley, the luckless young husband of Lady Jane Grey. These three Dudleys were grandsons of the Dudley who was hanged with Empson, and sons of the Dudley who, as Duke of Northumberland, was beheaded in 1533, just ten years before his second son, Ambrose, seized Havre in the name of the Queen. He was not allowed long to remain in quiet possession, for the French invested the town towards the end of May, 1513. They could do little more than invest the town and trouble the holders, for the latter were victualled and otherwise supplied by English ships which kept the sea, and furnished the town with men and stores, "in spite of the

enemy's beard." This comfortable condition, however, speedily suffered change for the worse. The French harassed the invaders till "a strange disease" broke out among them, of which many died daily,—as many at last as a hundred a day. Few who were attacked recovered; and the greater the necessity of the decreasing number of survivors, the less that ancient Circumlocution Office and venerable Red Tapery of England seemed to care for them. Wanting fresh meat, it was not sent. The French besiegers were dining on that fare, and fought all the more stoutly for it. The English were in sore need of cannon. The Tower people despatched guns too old and dangerous to use. The English garrison was, indeed, supplied with muskets, but these were without ramrods. If a serviceable cannon did turn up in the garrison, there was no means of mounting it. "There was want of axletrees, stocks for cannon-wheels and wheelers, also plates for ladies.—Their shot was utterly decayed." The old English archer was still alive and willing. The archers would have been most useful in sallies, but then, although they had their bows, the official people at home had forgotten to forward bowstrings or arrows. Carpenters were needed, and accordingly a number of men were sent who were *not* carpenters. There was no reason why everything asked for was not promptly sent. The sea was open. There was nothing to prevent intercourse between England and the little garrison, and therefore the latter was made to suffer by its friends as if access to it was impossible. "Surely, brother," wrote Warwick to Leicester, "there is some that shall never be able to answer their doings, for that we have been and yet are not so well furnished with victuals as we might have been." When Richelieu demanded the surrender of the town as a place not tenable, Warwick replied that his mission was to keep and not to give it up. "If the men written for," writes Warwick to the Queen, who had commissioned him, "and the 2,000 pioneers had been sent here from the beginning the town would have been so strong, long ago, that they would not have approached so near, nor sought the delivery of it by this means. . . . This garrison hath suffered more by the plague than the enemy could have wrought." Warwick writes feelingly, too, of "the despair that is conceived of them in England, by stopping from them of men, money and victuals." Even then the Earl held the place till it would have been a crime and not glory to hold it any longer. It was surrendered on the 2nd of July, 1563. Mr. Stevenson does not allude to the Nemesis which came into England with the garrison. They brought back with them the plague. It carried off 20,000 Londoners, and a great number of the nobility. Warwick himself escaped, though he was much weakened by an arquebuss shot in the thigh, the last fired in the siege. He survived till 1589, and deserves to be remembered as the patron of Frobisher, whom he sent on his first North-West Passage, in 1576.

Mary Stuart appears in this volume, with Randolph watching her. Of political importance in connexion with her there is nothing; nor much of personal interest, except that we occasionally see her with her eyes red with tears, and at other times lit up with joy at a pastime in which she even yet delighted—dancing.

With reference to the reputation of English archers there is an illustration in a letter from Hugh Tipton to Challoner. In this letter the writer notices a complaint made by the crew of a foreign ship which had been stopped and plundered on the high seas:—"The

mariners say that they were Englishmen, for that they shot so many arrows that they were not able to look out."

*Anecdotes of Balakireff, the Favourite Jester of Peter the Great.* By P. Basistoff. (Moscow, Salaieff Brothers.)

THE name of Peter the Great, as the one Russian sovereign who mingled in an unprecedented extent, both at home and abroad, with men of low degree, is naturally associated with innumerable popular anecdotes, such as are indissolubly intertwined with the memory of James the Fifth of Scotland, Henry the Eighth of England, and "the good Haroun Al-Raschid" of the Thousand and One Nights. In this strange kind of immortality, however, he has a formidable rival in the person of his celebrated jester, from the innumerable stories of whose humour and audacity M. Basistoff has made a judicious and amusing selection. Whether all the broad witticisms and cunning devices related in the volume before us are really to be attributed to Balakireff, or whether, as is more probable, his name has been used merely as a peg whereon to hang certain favourite jokes whose real authors are unknown, matters little; it is sufficient to know that a fair proportion of the stories are unquestionably authentic, and that the remainder, if not true, are at least *ben trovato*. In fact, this famous wag appears to have been one of those persons who are selected by tacit consent to typify a certain genus, and hand down to posterity, under their own name, all the leading characteristics of the class which they represent. In the humour of every nation, as in its graver wisdom, we invariably meet with some "representative man," whose very name forms, as it were, the trade-mark of national wit and sarcasm; and Balakireff, apparently, is to Russia what Joe Miller has been to England, the Laird of Logan to Scotland, Tyll Eulenspiegel to Germany, Nasireddin-el-Khojah to Turkey, and Colonel Crockett to the United States.

All the stories current respecting the Emperor and his favourite redound considerably, as might be expected, to the credit of both parties, exhibiting in the strongest light the native shrewdness of the wit and the frank good nature of the sovereign. Indeed, throughout the entire work, Balakireff appears very much in the character of a spaniel in a lion's cage—admiring, even while mocking, his formidable patron—behaving towards him with a half-waggish, half-affectionate familiarity,—perpetually offending, and being perpetually forgiven.

As for the anecdotes themselves, it is sufficiently curious to observe how many of them figure under a slightly altered garb in the literature of other nations and other ages—a fresh proof of the fact that wit, like wisdom, is naturally cosmopolitan. The following is an exact reproduction of the trick by which a certain Macedonian prince of old time was induced to spare a captured garrison which he was about to put to the sword:—

A cousin of Balakireff happened to fall under the displeasure of the Emperor, who delivered him to the authorities for trial, and was just about to ratify their sentence, when Balakireff, hearing of it, made his appearance with a very doleful face, and approached his master as if about to speak. Peter, guessing his errand, turned to the officers who were standing around him, and said in a loud voice, "I know what petition this fellow is bringing me; but I give you my word of honour, gentlemen, that I will not grant it." The jester, hearing this, instantly threw himself at the feet of the Czar, and said, with the utmost apparent earnestness, "I beseech you, Peter Alexéevitch, do not pardon

that rascal of a cousin of mine!"—"Ah, you rogue!" cried Peter, "you're too sharp for me yet, I see!" and the next day the culprit received his pardon.

The anecdote immediately following is one familiar to almost every nation of Europe under one form or another; in which the disguised monarch, meeting with a labourer who expresses a strong desire to see his sovereign in person, offers to gratify his wish, informing him at the same time that he will recognize the great man as being the only one of the company who wears a hat. This is an exact counterpart of the old Scottish tale of James the Fifth and the thresher, and ends with precisely the same exclamation on the part of the astounded countryman:—"It must be either you or I, for all the rest have their hats off!" A little further on in the work occurs another story, wearing at first sight an essentially Russian appearance, but which, strange to say, we have ourselves heard, *mutato nomine*, in one of the western counties of England, from the lips of a man who had certainly never heard of Balakireff, nor, very possibly, of Peter the Great either:—"One dark night, the Emperor and Balakireff were strolling about one of the less frequented quarters of St. Petersburg, when a brilliant light suddenly shone out in the sky above them. The jester, stopping a passing workman, cried out to him, "Holloa, brother, is that the moon up yonder?"—"I'm a stranger here, your honour," replied the man; "better ask some of the townsfolk."

But perhaps the most popular of all the current anecdotes of Balakireff is that of the "transformed sword," a story which we have heard related with infinite gusto by more than one of the jester's countrymen, as a fine instance of that dextrous evasion and ready-witted cunning in which they so much delight. Curiously enough, the whole scene (as the readers of Capt. Marryat will doubtless remark) is almost identical with one which occurs in "The Pacha of Many Tales"; and Balakireff's ingenious stratagem is precisely the same as that by which Yussuf the water-carrier extricates himself from the dilemma in which he is placed by the Caliph Haroun Al-Raschid. The story is as follows:—

Balakireff, once upon a time, took a sudden fancy to stand sentinel at the gate of the palace, and entreated the permission of his master, who at first only laughed at him, but eventually consented, on condition that the new sentinel should never be found on duty without his sword, which contingency should be held to nullify the agreement. Unfortunately for the credit of our hero, on the very first evening of his new dignity he allowed himself to be overcome with liquor, and was robbed of his treasured weapon by a passing grenadier, who carried it to the Emperor. The latter, feeling confident that he had trapped his wily associate at last, turned out the guard the first thing next morning; when Balakireff, who had meanwhile replaced his lost weapon by a sword of painted wood, put a bold face on the matter, and appeared along with the rest. Thereupon the Czar, pretending to detect some inaccuracy in the equipment of one of the men, began to abuse him violently, and, turning to Balakireff, cried out, "Draw your sword, my friend, and cut that rascal down!" The soldiers knowing how matters stood, were in ecstasies; but the jester was equal to the occasion; he uplifted his hands towards the sky and exclaimed with the utmost solemnity, "Merciful Lord! I pray thee, turn my sword into a lath!" and at the same moment drawing his sword, a lath it actually proved to be. The guardsmen notwithstanding the Emperor's presence, could not restrain their laughter; and Peter, delighted with the acuteness of his favourite, gave him a handsome reward.

It is well known that jesters as a class are somewhat apt to presume upon the privileges

of their station, and to risk the turning of their jest into earnest; and the last of our friend Balakireff's exploits which is commemorated in the present volume shows clearly enough that he was no exception to the rule. It must be admitted, however, in justice to these versatile gentlemen, that they were, as a rule, not a whit less adroit in getting out of difficulties than in getting into them. The example of Sultan Mahmoud's buffoon, who, on being permitted by his justly offended lord, as a last favour, to select his own mode of death, elected to "die of old age"—and that of the Irish wit, who, when seized by the rebels, and ordered to choose "where he would be hanged," begged to be suspended on a gooseberry bush,—are doubtless familiar to every reader; but the device resorted to by Tyll Eulenspiegel in the German legend, when under sentence of banishment, approaches nearest to the Russian story, and may possibly have suggested the latter, which is not clearly authenticated. M. Basistoff's version runs thus:—

On one occasion Balakireff happened to give serious offence to the Emperor, who, giving way to his rage, angrily ordered him to quit his presence and never dare to appear on Russian soil again. The culprit, with an appearance of great humility, replied that His Majesty should be obeyed, and left the Palace forthwith. A few days later, however, the Czar, while sitting at one of the front windows of the Palace, was astounded by the sight of his exiled jester seated in a cart, and going quietly past under his very eyes with an air of the most perfect unconcern. Furious at this barefaced transgression of his commands, Peter rushed out into the street, and, approaching the culprit with a menacing air, asked "how he dared show himself there, after being forbidden even to come upon Russian soil again?"—"Gently, gently, Czar of Russia!" answered Balakireff, with an impish chuckle; "this cart load of earth on which I'm sitting is none of yours; it's all Swedish, every bit of it!" (It must be remembered that this took place at a period when Finland was still a dependency of the Swedish crown.) So saying, the wag coolly pursued his journey; but Peter, who had doubtless had leisure by this time to regret the absence of so diverting a companion, laughed loudly at the evasion, and instantly despatched an officer after him with the promise of a full pardon for all his past offences.

This literal interpretation of the imperial command reminds us of an old American story, too good not to be quoted. A youngster, who had been detected by his father in the act of stealing some fruit stored for winter consumption, was angrily bidden to "go into the next room, and prepare himself for a severe flogging." Having finished the work which he had in hand, the inexorable parent armed himself with a stout horsewhip, and went in quest of the culprit, whom he found ornamented with a hump at which Quasimodo himself would have shuddered. "What on earth have you got on your back?" asked the wondering sire. "A leather apron," replied John, "three double. You told me to prepare myself for a severe flogging, and I guess I've done the best I could!" The father's gravity was not proof against this unexpected translation of his words; the muscles of his face and hand relaxed simultaneously, the whip was let fall, and John escaped for that time with an "admonition."

Altogether, M. Basistoff's work is well worth reading, not merely as exhibiting a characteristic specimen of native humour, but also as affording numerous interesting glimpses of the temper and habits of a ruler whose life was an era, not merely in the history of his own country, but in that of the world.

*Rome, from the Fall of the Western Empire.* By the Rev. George Trevor, M.A., Canon of York. (Religious Tract Society.)

RELIGIOUS tracts do not often present us with the most useful style of writing. Excess of zeal often mars the best intentions. This is the case where incompetency goes hand in hand with honesty. It is not the case with respect to the volume before us. Canon Trevor is well known as an able and honest writer; not wanting enthusiasm, but having this eager sentiment curbed and tempered by discretion. His 'Rome' will be found good reading, even by idle general readers. It is not a history of Rome since the Western Empire became extinct, but of the Rome that has more life, as more religion, everywhere else than in Rome. "The treatment is historical rather than polemical"—this is the Canon's own description of his work, and it is a treatment by which the world of readers is attracted. The book will carry them far, through story and fable, the spiritual and the temporal, through weakness and audacity, struggle and triumph, or defeat; through the doings purely of man which are made to look so like those of God, and through lessons given by God which have fallen unheeded on the indifferent ear of man. It is a plea against Rome as well as a history, in which all the evidence is thoroughly sifted, sometimes, perhaps, a little strained, and the conclusion of which is that Rome is guilty of lese-majesty to God. The writer's best support for the assertion that Rome is as cruel now as of old is, perhaps, to be found in a recent Romish publication, in which the right is claimed for the Pontiff to decree the punishment of excommunicated heretical sovereigns. Considering how dreadful excommunication itself is supposed to be, reflecting people are rather startled by the assumption on the part of Rome to dispose of sovereigns who are already accounted of as dead in all things save the body.

The conclusion at which the author arrives at the close of sixteen comprehensive and lucid chapters, in which he traces the history of his subject from the establishment of the Christian Empire to the French Re-construction, is, that the temporal power, always selfish and fiercely opposed to general liberty, will perish, and that the spiritual will not long survive in its modern shape. The dream of "one Church one Empire" has been dissolved, though men looked on such dissolution as impossible; and the idea of one Church has been hitherto rendered impossible by the heads of that Church, which they declare to be One and Universal.

Among the interesting episodes in this volume, that referring to John Huss would undoubtedly be the most interesting if it had been a little more amplified. The history of Huss is the history of the whole struggle in all times. He was orthodox, believed all his Mother Church taught, but took his stand upon Scripture, and denounced all practice and opinion that departed from it. Let any one stand now by the pillar in the Great Church at Constance where Huss stood when he was condemned, and let him look around: he will find something suggestive. The roofs and sides of the edifice, church and surrounding chapels, are covered with the pictorial histories of men who fearlessly stood up in the face of governors and denounced all in the government, religious or political, that was not in agreement with the ordinances of God. These pictorial histories honour and glorify the noble men who thus greatly dared, to their exceeding peril and worldly loss of estate and life. This is what Huss did in this very Church; but there is nothing there in his honour. The men

glorified—men who have been raised to the dignity of saints in Heaven—were men who refused to cast a pinch of incense on the shrine before the image of Cesar, and who turned their backs on those of Zeus Pater and his son, Apollo the Healer. Huss made, in some sort, the same refusal, and denied a similar homage. He would honour no man with an honour due to God alone. He would accept no doctrine but that which was in accordance with Scripture. After all, Huss has come to be himself honoured in this very Catholic city of Constance with an honour to which none of his worthy canonized predecessors have attained. It is a sign of the times. Travellers will remember how they used to go to the meadows, a mile or two out of the town, and look at the spot where first Huss and then Jerome perished, to the eternal disgrace of those who had assured their safety in coming and going. There was nothing but the spot with its memories. Now, there is something more. The ground in the meadow at Brühl, where the faggots were kindled, in order to destroy men who will now live for ever, has been neatly enclosed. A thick layer of ashes significantly covers the ground. On this layer rest two massive fragments of unhewn rock, bearing only the names of the victims and the date of their judicial murder. The whole is under the protection of a sentry, and the monument is referred to as to a shrine. The way from the city to the "Hussenstein" is marked by directions, many of which are in Bohemian; the latter showing in what great respect the two reformers before the Reformation are held by their countrymen. There is the same respect for them among the large liberal portion of the citizens of Constance. The Burgomaster, Strohmeier, was most active in erecting the above memorial. It accuses no one, reproaches no one, complains of no one; but its silence is so fearfully eloquent that it has moved the Archbishop of Fribourg to excommunicate this official. Herr Strohmeier has assured the sympathizing city that he is nothing the worse for the step taken against him. The whole affair, however, is illustrative of the subject treated by Canon Trevor.

The following extract refers to another passage in the history of the Roman Empire which is also not without significance:—

"In 1805, Napoleon, having erected northern Italy into a kingdom, assumed the iron crown at Milan: the Ligurian republic he annexed to France, and gave the duchies of Lucca and Guastalla to two of his sisters. The same year he entered Vienna, and extinguished the German empire on the field of Austerlitz. The Emperor Francis ceded his Venetian territories to the new kingdom of Italy, and a large part of Austria to Napoleon's German allies. In exchange for 2,000 square miles of territory and 2,500,000 subjects, he received the dominions of the suppressed archi-episcopal electorate of Salzburg, and the grand mastership of the Teutonic Order which was taken from Prussia. After this treaty the German Empire was a farce. The Confederation of the Rhine placed its leading princes under the protection of Napoleon, and Francis, finding himself deserted, issued a manifesto renouncing the Teutonic sceptre and limiting himself to the title of Emperor of Austria (August, 1806). Thus expired the last relic of the Holy Roman empire. The crown which Leo placed on the head of Charlemagne, a thousand years before, was abandoned before the resistless swoop of the French eagles. Napoleon asserted the ancient title of the Emperor of the Franks, and nowhere was he more determined to maintain its authority than in Rome. Pius rejected his pretensions with the gentle but invincible firmness which constituted the strength of his character. To punish his refusal to declare war against England, the French troops again entered Rome (February 2, 1808), exiled the cardinals, and kept the Pope a

prisoner in his palace on Monte Cavallo. His secretary of state, Cardinal Pacca, only escaped arrest by becoming the Pontiff's companion in his private apartments. For a whole year they endured their confinement without yielding. In May, 1809, Napoleon annexed the Papal States to the French Empire, of which Rome was declared to be the second city. When informed of the decree, the Pope excommunicated the Emperor by a bull, written with his own hand, which was affixed at St. Peter's and other churches, by agents who escaped detection. This daring act provoked the resentment and alarm of the French troops. They broke into the palace by night, arrested the Pope and the Cardinal, and conveyed them out of Rome with so much haste that their two purses contained but a single papetto (10d.). At Florence the Cardinal was separated from the Pope and sent to a prison in Savoy, where he lay a close prisoner for nearly four years. Pius was hurried across the Alps to Grenoble, whence by Napoleon's order he was transferred to Savona. Affecting to disclaim the violence of his officers, the Emperor took care to sanction what had been done: he revoked the gift of Charlemagne, and confirmed the annexation of the Papal States. He subsequently acknowledged that his object was to have the Pope in France, and, by making him his own instrument, rule the Latin Church, as the Czar ruled the Russian. The Pope, however, remained impracticable, and was detained a close prisoner till the allied armies crossed the Rhine in the spring of 1814."

The affixing of the copies of the bull was certainly a daring act, for it was done in broad daylight. The papers were nailed not to one but to all the churches. Doubtless it was done in a quiet, business-like way, at one and the same moment. When the papers came to be read, the agents were beyond all detection. Since then, another Napoleon has become as embarrassing to Pio Nono by his protection as the first was by his intrusion. The temporal power now depends on the duration of the protection; and the spiritual power may be healthily modified by what is now occurring in Spain, and exciting the attention of "her noble but benighted population."

#### OUR LIBRARY TABLE.

*A Guide to Grange over Sands.* (Simpkin & Marshall.)

Grange over Sands and the near-lying country must be more foreign to thousands of tourists than the lakes, alps, and valleys of the Continent. Many a young lady who could define the geographical position of Lake Wallenstadt would be puzzled as to the whereabouts of Morecambe Bay. Grange overlooks that grand Lancashire water as well as it does, or did, the Sands. Excursionists in want of a new pleasure, they who have done Europe, and who are shy of Ireland, not caring to be shot even by the merest mistake, in the South, or stoned, for being too blue, or too orange, or too green, in the North, will do well to take tickets for Grange, and, with this little book in hand, explore the magnificent district through which the 'Guide' conducts them. Beauty of nature, interest of history, quaintness of social life, and many other pleasant things combine to make the place attractive. The 'Guide' is brief but intelligent, and tells some very good stories, some of which, however, are not assigned, we think, to the proper actors. Its merits, nevertheless, outweigh its faults; and it has an excellent map, wanting which, indeed, it would be no guide at all.

*The American Colonies previous to the Declaration of Independence.* By John Andrew Doyle, B.A. (Rivingtons.)

This is the Arnold Prize Essay for the present year, and the title-page announces that it was "read in the Theatre at Oxford, June 9, 1869." Of course, it must be judged chiefly with reference to the object for which it was written. It bears praiseworthy marks of reading, and is, in general, properly arranged and digested; but it seems to us that, for an essay of such a length, and with

such an object, it deals too much in detail. There is a want of breadth and simplicity about it. The foot-notes and references are suspiciously numerous. Mr. Doyle does not seem to keep any clear purpose in view, or to refer the many facts he has brought together to any definite principle. No doubt the subject is somewhat vague, and Mr. Doyle's treatment of it may have appeared legitimate. Yet it cannot have been the intention of the founder of the prize to encourage the mere getting-up of subjects from a variety of books; and we fear that the result of such a system will be to confuse what history teaches with the way in which history is taught.

*Sword and Pen; or, English Worthies in the Reign of Elizabeth.* By Walter Clinton. (Edinburgh, Nimmo.)

In the lives of Raleigh and Hawkins, Gilbert, Cavendish, Drake, Philip Sydney, and Shakespeare, a portion of the heroism and intellect of the Elizabethan period is here illustrated. Such a book, even if it has some drawbacks, may be welcomed, at a time when the ideas of young people with respect to the worthies of all ages are being utterly perverted by the stage, as far as the stage can do it. Raleigh himself, one of the noblest and ablest of Englishmen, has been served up in burlesque at the *Strand*, the chief place for such desecration, where he was made to sing slang songs, perpetrate pointless puns, and dance breakdown dances! Mr. Clinton secures regard and affection, not contempt, for his heroes. His limits being narrow, he has not said all that is to be said of the men whose biographies he gives, and he makes his own limits narrower by comments on quoted passages, which comments often smack of iteration and commonplace. Still, the purpose is so good, and the work so honestly done, that we cannot but warmly commend both. A more wholesome book for young readers we have seldom seen. It is one, moreover, in which faded memories may dip and be refreshed.

*Notes on Un-Natural History, being a Selection of Fictions accounting for Facts.* By the Author of 'Notes of the Months.' (Ward & Co.)

The fact that the aspen trembles is accounted for by the fiction that of its wood was made the Cross on Calvary. This is the sort of history which the author calls "un-natural," and on which these "notes" are written. The book is not without such merit as belongs to a compiler, but it is marred by occasional flippancy, and by some vulgarity of expression. The writer expresses a fear that one chapter of the book may remind readers of another in Mr. Baring Gould's work on Popular Myths. We take the fear to be groundless. There is no resemblance in style, and very little identity of subject. Mr. Gould's work is of far higher range; but the "Notes" may furnish amusement to persons to whom the un-natural history on which they are made is a novel subject.

*Ricardi de Cirencesteria Speculum Historiale de Gestis Regum Angliae.* From the Copy in the Public Library, Cambridge. Edited by John E. B. Mayor. Vol. II. (Longmans & Co.)

Mr. Mayor, in finishing his editorial work, remarks that the *Speculum* has not been printed for any intrinsic merit it may possess, "but the use which has been made of it by historians and antiquaries, the numerous errors which are current respecting it and its author, and the conclusive evidence which it bears to the spuriousness of that *De Situ* to which Richard owes the most of his fame." We may add, that no one can thoroughly master the question as to whether the *De Situ* was a literary forgery of the last century or not without reading Mr. Mayor's Preface, which adds a new chapter to the "Curiosities of Literature."

We have on our table New Editions of *The Works of Daniel Defoe*, carefully selected from the most Authentic Sources, with Chalmers's Life of the Author, annotated, edited by John S. Keltie (Edinburgh, Nimmo).—*George Cruikshank's Omnibus*, illustrated with One Hundred Engravings on Steel and Wood, edited by Laman Blanchard (Bell & Daldy).—*Under Government*: an Official Key

to the Civil Service of the Crown and Guide for Candidates seeking Appointments, by Joseph Charles Parkinson (Bell & Daldy).—*The Passing Bell, and other Poems*, by the Rev. John S. B. Monsell, LL.B. (Bell & Daldy). Also the following Pamphlets: *Remarks on the Ecclesiastical Courts and Discipline Bills, now Referred to a Select Committee of the House of Lords*, by Lord Teignmouth (Ridgway).—*A Letter to the Right Hon. W. E. Gladstone, M.P., on the Increase of the Episcopate and the Distribution of Patronage in the Church*, by the Rev. Robert French Laurence, M.A., (Master),—*Extract from a Narrative of the most memorable Passages of his Life and Times*, by Richard Baxter (Parker).—*The Grosvener Papers: an Answer to Mr. J. Stuart Mill's 'Subjection of Women'* (Darton).—*The Dublin Hospitals: their Grants and Governing Bodies*, by E. D. Mapother, M.D.: a Paper read before the Statistical and Social Inquiry Society of Ireland, on June 22, 1869 (Dublin, Fannin).—*Thoughts on Infantry Tactics*, by a Subaltern (Mitchell).—*Le Mexique, l'Empire et l'Intervention* (Leipzig, Brockhaus).—*Patent Monopoly as represented by Patent Law Abolitionists impartially examined*: a Letter, with accompanying Statements and Statistics, addressed to the Right Hon. Lord Stanley, M.P. (Spon).—and *A Proposal to extend the System pursued by Her Majesty's Civil Service Commissioners to Candidates for Commercial Appointments*: a Letter to the Bankers, Merchants and Directors of Public Companies in the City of London, by Sir John Lubbock, Bart. (Effingham Wilson).

#### LIST OF NEW BOOKS.

Adversaria, Ana, and Table Talk, ed. by A. Hislop, 12mo. 2/6 cl. Brewster's (R. F.) *Handbook of English Grammar*, 12mo. 1/ cl. *Wise Words or Hints and Saws* (folk Acrostics, by Sphinx, 3/ cl. Cockburn's (Sir A.) *Nationality, or Law relating to Subjects, &c.* (Counsel's (Hector Poems, 8vo. 4/6 cl. Cowper's (W.) *Poetical Works*, ed. by Grimshaw, 18mo. 3/ cl. Dodge's (Mrs.) *Handbook, or the Silver Skein*, sq. 1/6 bds. *Wise Words* (Wise Words, 8vo. 1/ cl. Gray's (Russell) *Up and Down the World*, 3 vols. 8vo. 3/6 cl. Hazard's *Two Letters on Canation and Freedom in Willing*, 7/6 cl. Letters Everywhere, Stories and Rhymes for Children, illust. 6/ cl. Loudon's (J. C.) *Encyclopaedia of Trees and Shrubs*, 8vo. 29/ hf. bd. *London's (J. C.) Encyclopaedia of Household Knowledge*, 12 vols. 12/ cl. Mangnall's *Historical & Miscellaneous Questions*, illust. 2/6 cl. Maurice Dering, by Author of "Guy Livingstone," chp. edit. 2/6 cl. Parley's (Peter) *Universal History*, new edit. imp. 16mo. 6/ cl. Pilgrim (The) and the Shrine, new edit. cr. 8vo. 7/6 cl. Pilgrim's (Peter) *Poems*, new edit. 10/6 cl. Prayres Ancient and Modern, adapted to Family Use, cr. 8vo. 3/6 cl. Reliquary (The), Vol. 9, 1869-9. 8vo. 11/6 cl. Renan's (E.) *The Apostles*, translated from the French, 8vo. 7/6 cl. Richardson's (W. R.) *From London Bridge to Lombardy*, 12/ cl. Scott's (T.) *Illustrated Handbook of the West Country*, 2/ cl. *Wise Words* (Wise Words, Vol. 2).—*Catharine's Little Treasures*, 12/ cl. Treasury of Devotion and Book of Common Prayer, 1 vol. 8/6 cl. Van De Weyer's (S.) *Choix d'Opuscules*, 2nd Series, 12/ half roxb. Wordsworth's (C.) *Holy Bible*—Vol. 6, "Jeremiah," &c., 20/ cl.

#### IRISH CHURCH LANDS.

Chesterfield House, July 26, 1869.

My attention has been called to an article in the *Athenæum* of the 24th of this month, in which allusion is made to the lands which I am supposed to hold at a nominal rent from the See of Derry. I had imagined that the entire discomfiture that attended similar remarks first made publicly by Alderman Carter at Leeds, and subsequently, still more unwisely as regarded himself, by Sir John

Gray in the House of Commons, would have made any renewal of the subject unnecessary. I now find it again noticed in the review of a work by Mr. Maziere Brady. As I have not read that gentleman's book, I am unaware whether the fresh mention of it is due to him, or whether it is a spontaneous emanation from the editor of the *Athenæum*. From whatever source it may arise, as regards myself, is quite immaterial. It may, however, be as well to inform the public of the little value that inferences so crudely and rashly drawn bear when confronted with facts. The facts connected with this subject, stated as briefly as possible, are as follows: The lease, which has given occasion to the statement that I hold 6,150 acres, at 6d. an acre, is somewhat analogous in its nature to a lordship of a manor

in England, the sub-tenants, more than fifty in number, being the real proprietors of the land, in a manner somewhat similar to copyhold proprietors in England, with, however, this difference, that they pay a small annual fine, instead of a fine at the expiring of each life. These leases, direct from the Bishop, or rather the Ecclesiastical Commissioners, in whom the Bishop's lands are vested, are common in Ireland, and have always been market-

able at the rate of ordinary landed property—from twenty to twenty-five years' purchase. The lease in question was bought by me twenty-five years ago (not in 1867), for 8,500/-, from a Mr. Chambers, the then proprietor. The lands are worth about 5,000/- a year, of which the sub-tenants pay to me in annual fines 1,151/-; the difference being the property of the sub-tenants, and placing them in the condition of permanent copyhold tenants: out of this 1,151/-, 849/- is the rent I am bound to pay to the Commissioners of the See, which leaves me profit of 302/-, or about 3½ per cent. upon the purchase-money of 8,500/-.

Well then—as to the period at which this lease was given:—it must be observed that these leases are what are there termed "toties quoties" leases, renewable for twenty-one years every year—first, to the direct tenant of the Bishop; secondly, to the sub-tenants, who consequently are, in reality, the owners of the land by the payment of something less than a quarter of its annual value, and constitute, in fact, an independent yeoman-proprietor. These leases then, being renewed annually, as a matter of form the Report of the Church Commissioners cites them as *given the year before*; whereas in reality they have been renewed in precisely the same form for the last fifty years, and for whatever time longer that these peculiar tenures may have existed.

It is hardly necessary for me to dwell further upon the subject than to recapitulate the facts:—first, that these lands are worth something less than 5,000/- a year, which is entirely the property of the sub-tenants with the exception of 1,151/- payable by them through me to the Ecclesiastical Commissioners; out of which sum, 302/- falls to my share—no very exorbitant or startling amount of interest for the 8,500/- of purchase-money paid for it;—secondly, that the lease, so far from having its origin in 1867, has been renewed to me annually on the same terms for the last 25 years; and, previously to that, to the former possessor of it from time immemorial.

The moral, I think, that may be drawn from the untrue statements made as to this question is, that those unacquainted with the complicated details of such tenures should not rashly enter judgment upon the mere technical figures of a Parliamentary Report. It must be admitted that the figures, as seen unexplained in the Report, are such as would mislead the eyes of those in England who have not had experience of the nature of these holdings. But as to those Irish public speakers or writers who either have full acquaintance with the subject, or else have ample means of informing themselves upon it,—the attempts on their part to mislead the public by incorrect and untrue statements, leave them no other alternative than to underlie the imputation either of wilful ignorance or of wilful misstatement.

ABERCORN.

#### MEDICAL CLASSES FOR LADIES.

22, Manor Place, Edinburgh, July 26, 1869.

WILL you allow me to state that it is probable that classes will be opened this winter for the medical instruction of ladies in the University of Edinburgh, as the Medical Faculty, Senators and University Court have approved of the admission of women to the preliminary examination in Arts, and their subsequent matriculation as medical students.

As arrangements are already in progress, it would be well for any ladies intending to join these classes to communicate at once with me on the subject.

SOPHIA JEX-BLAKE.

#### THE PUBLIC RECORDS.

4, Dorset Street, Baker Street, July 27, 1869.

IN reference to the letter in your last impression signed "F. M. Smith, Capt. R.A." will you allow me, as having had some practical experience in the English Public Records, to state that there is in reality no Handbook to those Records in existence? The work purporting to be such cannot lay claim to the title of a General Handbook, though it may be useful in some respects. When it was written,

the whole of the vast system relating to the public records was, as it were, in a state of transition; it is so still, and will remain so for many years. The only adequate and trustworthy source of general information regarding the Public Records is to be found in the series of the Deputy-Keeper's Reports, presented annually to Parliament.

It is a remarkable fact that the General Register House, Edinburgh, or Public Record Office of Scotland, was founded so far back as about the year 1776, seventy-three years, at least, before the English Public Record Office was commenced. The Scotch are thus entitled to the distinction of having taken steps to provide for the general safety and preservation of their archives long before the English took steps for the same national purpose. All the principal Scotch Public Records, as we should call them, were, it is believed, removed to the General Register House and arranged in order previous to the commencement of the present century. The writer of the letter in question tells us that there is no handbook or guide to those Records. Can any of your Scottish readers conversant with the subject tell us why this should be? Is there, as in England, any practical difficulty in the way? A visit to the General Register House is extremely interesting and instructive. How much more so would be a general knowledge of its contents!

H. S. SWEETMAN.

#### PHYSICAL TRAINING.

OUR announcement that H.R.H. Prince Arthur would hold an inspection of the metropolitan schools under drill proved abortive. Many difficulties had been overcome, thanks to Her Majesty's favourable consideration of the objects. One of the greatest was to get some poor orphan schools to stand in corps on the same parade-ground with pauper orphans,—as they may in manhood on the same battle-field for the defence of their country. There was, however, a Ministerial difficulty, from a fear lest some Members of the House of Commons might unfavourably criticize the liberality of education of pauper children. Thus for the present the opportunity has been foregone, which the good disposition of the Directors of the Crystal Palace had provided, of witnessing the effects of bodily exercise as a part of education, and of bringing various classes together for objects of common interest.

The Council of the Society of Arts compensated themselves by a second visit to the North Surrey District School, at Anerley. The programme included industrial education, including drill and gymnastics, elementary drawing and music, and elementary schooling, the latter on the half-time system, as each alternate day is bestowed on work in the shops or the farm, and by the girls in the household.

This school is to be judged, however, most from its outdoor results. Those who are acquainted with the old pauper schools know that the boys turn out badly, and the girls are always coming back to the workhouse. At the North Surrey School the large proportion of 85 per cent. is ascertained to turn out well, and very few to prove bad.

Among the chief aids to training may be named drill, music, and the workshop; for the schooling does not differ from that of other establishments, only in the result, which is, that the children learn as much in half the usual time, their intelligence being prompted by the other training. The value of music will be easily recognized; but here excellent effects may be seen in the application of military drill. In adults these effects are seldom so marked, for various reasons; but in the case of the battalion of boys there was witnessed the development of individual intelligence in the cultivation of general discipline, which would prove useful in the factory and many of the pursuits of life. The aim of this treatment is by no means military, but purely civil, though its execution received the commendation of the military critics.

The Chairman of the Board of Guardians having welcomed the visitors, Professor Huxley, at the general request, conveyed to him an expression of thanks. After pointing out to the children briefly the value in their after working-life of the kind forethought of the managers, he thanked the latter

for the opportunity of witnessing this successful experiment in industrial and general education. One valuable feature was that it began at the bottom, whereas most begin at the top, hoping that the streams of knowledge would percolate down below; but there might be said to be a stratum of clay on a layer of sand, and he had been one of those who had vainly been working at the top for many years. The right course is to work on the masses at bottom—let knowledge flow upwards. Few, he said, can know the difficulties of the managers of these schools from official and non-official ignorance. Non-official ignorance is ever ready to check the guardians in each liberal effort, and official ignorance is equally obstructive. The remedies for these evils is a better knowledge of what is being done by the guardians in such institutions.

#### THE PARALLEL HOLINESS OF MOUNTS ZION AND MORIAH.

(LETTER II.)

Jerusalem, June, 1869.

AND now we come to mention what appears to be the key to the topography of the Holy City, the parallel holiness of Mounts Zion and Moriah.

During the latter years of King David's life Moriah was selected as the abode of God's name, but Mount Zion was the hill on which the ark of God was placed during the full tide of David's strength and successes, and on which it rested throughout his trying family troubles; and there can be little doubt that a large number of his Psalms were penned during that period. No wonder then that he should continually sing the praises of Zion; the stronghold which he had captured after it had resisted the arms of Israel nigh four hundred years,—the house of the Lord where he offered up burnt-offerings and peace-offerings,—the site of his palace,—where his children were born,—where he brought up Absalom,—the royal city in which he had built so much and where he probably had arranged for his burial: no wonder then that this city of David was made famous in his songs. And further, Zion was a holy hill not only during part of David's reign; even after he had said of Mount Moriah, "This is the house of the Lord God," Zion still remained a holy place, the seat of the ark of God; and in it Solomon, when anointed king, offered burnt and peace offerings; and even after the ark of God had been taken out of the city of David and placed on Mount Moriah, Zion still appears to have remained holy; for did not King Solomon take his wife, the daughter of Pharaoh, out of the city of David unto a house he had built for her? for he said, "My wife shall not dwell in the house of David, King of Israel, for the places are holy whereunto the ark of the Lord hath come." This then is apparently the key to the great question about Mounts Zion and Moriah.

Mount Moriah was added to Jerusalem, and therefore we have, in the historical books, the mention of the "Lord's name in Jerusalem"; but in the poetical books the first songs were penned before ever David knew of the existence of Mount Moriah beyond its being the threshing-floor of a Jebusite; and all his thoughts were concentrated in Zion, the seat of the ark of God. Therefore it is we have in those Psalms ascribed to David such expressions as "My holy hill of Zion;...Lord which dwelleth in Zion." But it is important to remark, that in Psalm lxviii., ascribed to David at the dedication of the materials for the future Temple on Mount Moriah, he at once marks the difference, and for the first time says, "Because of thy temple at Jerusalem." In Psalm cxxxii., we also find Jerusalem alone spoken of as the house of God. We therefore come to the conclusion that until the dedication of the materials for the Temple on Mount Moriah, King David celebrated the praises of Zion alone, but that afterwards he indifferently used the names either of Jerusalem or Zion, or used them both in apposition, taking advantage of that beautiful parallelism for which Hebrew poetry is noted, and which, though it runs throughout the earlier Psalms, is not applied to Jerusalem itself until about the forty-seventh to the fifty-first Psalm, when Jerusalem possessed two holy places in one.

If we now examine the poetical books, we shall find Zion, or Mount Zion, used indifferently and vaguely, first, for the city of Jerusalem generally; secondly, for the city of David, Zion proper; thirdly, for the house of God in a figurative sense. We also find Jerusalem used in the first and third senses, if not in the second; but by far the greater number of passages mention Jerusalem or Zion in a figurative sense—meaning the children of Judah generally, or the abode of God's name,—and not in such a manner as to denote any particular piece of ground.

A few examples are here given:—

1. *Zion, meaning the whole City of Jerusalem.*

Psalm cxlii. 2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

lxxvii. 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Isaiah xxxiii. 14. The sinners in Zion are afraid. Joel ii. 1. Blow ye the trumpet in Zion.

2. *Zion, meaning Zion proper, the City of David.*

Psalm xlvi. 12. Walk about Zion, and go round about her.

lxxv. 2. This Mount Zion, wherein thou hast dwelt.

Isaiah xxx. 19. For the people shall dwell in Zion at Jerusalem.

Michah iv. 8. The stronghold of the daughter of Zion.

3. *Zion, meaning the House of God.*

Psalm ix. 11. Sing praises to the Lord, which dwelleth in Zion.

xcix. 2. The Lord is great in Zion.

cxxxii. 13. For the Lord hath chosen Zion.

cxlvi. 10. ...even thy God, O Zion.

Isaiah viii. 18. ...Lord of hosts, which dwelleth in Mount Zion.

Jeremiah viii. 19. Is not the Lord in Zion?

Michah iv. 7. ...the Lord shall reign over them in Mount Zion.

With regard to Jerusalem, we find the term used, of course, frequently in its proper sense:—

Psalm lxxiv. 1. They have laid Jerusalem in heaps.

cxxv. 2. As the mountains are round about Jerusalem.

Ezekiel iv. 1. ...and portray upon it the city, even Jerusalem.

4. *Jerusalem, meaning the House of God.*

Psalm lxviii. 29. Because of thy temple at Jerusalem.

cxxi. 1. Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem.

—9. Because of the house of the Lord our God I will seek thy good.

cxxxvii. 5. If I forget thee, O Jerusalem.

Isaiah xxvii. 13. ...and shall worship the Lord in the holy mount at Jerusalem.

xliv. 20. ...even saying to Jerusalem, Thou shalt be built; and to the temple thy salvation shall be laid.

lxii. 7. ...and till he made Jerusalem a praise in the earth.

Jeremiah iii. 17. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem.

Ezekiel xxxvi. 30. ...as the flock of Jerusalem in her solemn feasts.

Zechariah ii. 12. And the Lord shall...choose Jerusalem again.

viii. 3. ...and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the holy mountain.

We thus find that after the latter days of King David, Jerusalem or Zion, when mentioned separately in the poetical books, are used as interchangeable terms, meaning either the Holy City or the house of God. We also find this to be the case in the parallel passages; so much so, that Judah or Israel also stand in places for the sanctuary.

Psalm lxxvi. 2. In Salem also is his tabernacle, and his dwelling-place in Zion.

cii. 21. To declare the name of the Lord in Zion, and his praise in Jerusalem.

civ. 2. Judah was his sanctuary, and Israel his dominion.

xxxxv. 21. Blessed be the Lord out of Zion, which dwelleth at Jerusalem.

cxlvi. 12. Praise the Lord, O Jerusalem; praise thy God, O Zion.

Isaiah ii. 3. ...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

xxiv. 23. ...when the Lord of hosts shall reign in Mount Zion and in Jerusalem.

Joel ii. 32. ...for in Mount Zion and in Jerusalem shall be deliverance.

iii. 16. The Lord shall roar out of Zion, and utter his voice from Jerusalem.

Micah i. 5. ...and what are the high places of Judah? are they not Jerusalem?

Zechariah iii. 2. Even the Lord that hath chosen Jerusalem rebuke thee.

viii. 3. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem.

Again, if we proceed further, we find that Jerusalem and Zion are denounced both singly and in the parallel passages:—

Isaiah iii. 16. Because the daughters of Zion are haughty.

iv. 4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem.

xxxi. 14. The sinners in Zion are afraid.

Jeremiah xiv. 19. ...hath thy soul loathed Zion.

xxx. 17. This is Zion, whom no man seeketh after.

Lamentations iv. 2. The Lord hath accomplished his fury; he hath...kindled a fire in Zion.

Micah iii. 10. They build up Zion with blood, and Jerusalem with iniquity.—12. Therefore shall Zion for your sake be plowed as a field.

It thus appears from the preceding examples that from the poetical books alone no idea of the relative meanings of Jerusalem and Zion can be obtained; it yet, however, remains to be shown that from the parallel passages, when taken individually, it can be proved that Jerusalem and Zion are the same, and that they are different places. For this purpose, we will quote some extracts from the Psalms.

Psalm xviii. 8. Let the floods clap their hands, let the hills be joyful together.

civ. 18. The high hills are a refuge to the wild goats, and the rocks for the conies.

civ. 2. Judah was his sanctuary, and Israel his dominion.—3. The sea saw it and fled: Jordan was driven back.—4. The mountains skipped like rams, and the little hills like lambs.

xxxi. 4. I will not give sleep to mine eyes, or slumber to mine eyelids.

cxvii. 7. Peace be within thy walls, and prosperity within thy palaces.

ix. 1. Hear my cry, O God; attend unto my prayer.

vi. 5. For in death there is no remembrance of thee: in the grave who will give thee thanks?

cxvii. 12. Praise the Lord, O Jerusalem; praise thy God, O Zion.

Now we have in these extracts several instances of constructive parallelism, in which there is equality between the different propositions, though differing considerably in degree in each extract. Thus, take Psalm xviii. 8, and compare it with cxxi. 4, or vi. 5. Now, if we take a number of them like Psalm xviii. 8, we may prove Jerusalem to be different from Zion in Psalm cxvii. 12; and if we take several, like Psalm cxviii. 4, or vi. 5, we may prove Jerusalem to be Zion in that same verse of Psalm cxvii. It is thus evident that the parallel passages also, except in special cases, are worthless so far as settling the topography of Jerusalem is concerned; and that the topography of the poetical books can only be read by the light of the historical books. It is a very important point to establish that the poetical books are unable of themselves to settle the disputed points, because hitherto much stress has been placed on the prominence given to Zion in them. It is to be observed that the passages bearing directly on the subject which were extracted from the poetical books, and of which twenty-six refer to Jerusalem, fifty-eight to Zion, and sixty-two to Jerusalem, Zion, Judah, &c. are all in parallelism.

It now remains to point out Psalm xlvi. as being perhaps an exception to the general rule, for in this Zion appears from its palaces, &c. to mean the stronghold of David, and if so we have direct proof that it stood on the northern side of the city. Another has a curious appearance. Isaiah xxxi. 4: "To fight for Mount Zion and the hill thereof."

We thus appear to have shown how up to the dedication of the materials for the Temple the praises of Zion alone were sung, and that after that time advantage was taken of the Hebrew style to parallel the present holiness of Moriah with the past glories of Zion: thus giving to the poems a strength and beauty which they lacked before.

It is to be observed that in general a preference is given to Zion, the elder city in holiness, except in the Book of the Prophet Zechariah, where Jerusalem appears to be preferred; and it is natural to suppose that Zion should in song have the preference, since not only do the prophets copy their style each from the other, thus originally deriving it from David, but Zion had of itself a more unmixed, even if an inferior, holiness to Jerusalem, for it had contained only the ark of God and the royal palaces, &c., while Jerusalem, besides containing the holy places (Zion and Moriah), was the abode of the Jebusites and other original gentile inhabitants of the land. It is evident, then, how Zion would gradually acquire in the minds of the people a meaning synonymous with the Temple, except to those who were well acquainted with the historical books.

Having now obtained the leading features of the topography of Jerusalem from the historical books, and having seen that the poetical books can only be read by the aid of the former, we pass on to the Books of the Maccabees. We have already anticipated that the constant use of the Psalms of David would connect the name of Zion with the house of the Lord. This we find to be the case in the Books of the Maccabees, written more than 300 years after the time of the prophet Nehemiah, during which interval Jerusalem was repeatedly besieged and desolated. At this time, then, we find the city of David occupied by a foreign garrison, and still the stronghold of the city, from whence the foreign soldiers descended to molest the Jews going up to the Temple, the sanctuary now called Zion. Here we see the effects of poetry. The historical books may be out of mind, the prophets may be forgotten—but the songs of David descend from father to son by word of mouth, and still reign in the hearts of all. Hence they call the sanctuary (though changed in position) Mount Zion.

*Extracts from the Books of the Maccabees.*

1 Macc. i. 33. Then builded they the city of David with a great and strong wall, &c.

iv. 37. ...And went up into Mount Sion. And when they saw the sanctuary desolate and the altar profaned...

v. 54. So they went up to Mount Sion with joy and gladness, where they offered burnt-offerings...

Now, crossing over to Josephus, we find the same tale of the Maccabees told in different language; but mention is not made of the Zion of David or the Sion of the Maccabees. How could he mention them by name? As an historian he must have been aware of the identity between the city of David and Zion (his Acra), but he could not call it Zion; to do so would have caused a confusion in his story to anybody who had also access to the Books of the Maccabees: he therefore wisely left the name out altogether. Now, as Josephus describes the topography of Jerusalem in the time of Herod, and gives the position of Zion, city of David of the Maccabees, his Macedonian Acra, we have a connecting link throughout.

The point marked on the Ordnance Survey plan as Acra, the palace of Helena, appears in all probability to be the site where Zion once was, and is not; for the Hasmoneans, working night and day for three years, cut away the old stronghold of David, and by that act destroyed the parallelism between the holy places, leaving Moriah alone to represent the abode of God's name.

When Jerusalem came under the Roman and

Christian rule, and the songs of David held diminished sway, and history began to be examined, it is likely that the term Zion should again dominate the city of David; but this had disappeared, and therefore it is probable that the next hill, other than the Temple, should be called Zion; and this we find to be the case.

CHARLES WARREN, Lieut. R.E.

*Gossip from Italy.*

Naples, July 21, 1869.

From various parts of this province we receive reports of the devastation effected by locusts. On the 12th inst., says the *Piccolo Giornale*, they invaded the district of Cassano delle Murge. For four hours their march continued, receiving always reinforcements, and coming on like a cloud. Happily, the vines and the olives were uninjured, but cotton plantations and gardens full of summer produce were swept clean. It was ascertained by experiment that smoke, if it did not destroy them, at least impeded their course; and the threshing-floors, large round spaces of mason-work, which were covered with grain waiting to be threshed, were therefore surrounded by earthen vessels filled with burning wood, pitch, and dried cow-dung. The landed proprietors of the afflicted district have now resolved on burning all the stubble, in order to prevent another invasion. From what I have myself observed, however, the progress of these destructive animals is almost irresistible. They climb lofty walls; I have seen them descend rocks a thousand feet in height: neither fire nor water seems to check them. If myriads are slaughtered, myriads replace them, advancing steadily, like legions of British troops. Opposition is of little use, precaution of great use; and the best precaution is that of hunting for the eggs during the winter and early spring. For several successive seasons it has been done in this neighbourhood and other parts of Italy with considerable success.

Whilst describing one plague from which agriculture has suffered in various directions, let me add a word about the vine disease, which has never disappeared, and which has this year shown itself with greater virulence. Thrice have many grounds with which I am acquainted been already sulphured, yet the malady gains; the grapes blacken, will soon open, and then be reduced to small balls of ashes, as it were. Persons here speak of another disease which has made its appearance in some districts, though I have seen no symptoms of it myself. It attacks not the fruit, but the tree itself—the olive as well as the vine; and should it be verified and increase, will prove to be the worst of all the disasters to which this country has been subjected.

A lady has just passed away who merits a brief notice in a literary journal. Laura Beatrice Mancini, a Neapolitan by birth, possessed no small share of that genius by which the Southerners are so eminently distinguished. Married at an early age to Pasquale Stanislao Mancini—a man well known in our political world—she spent many years in exile with him. An enthusiastic patriot, when the hour came, she sent two of her sons to fight for Italian independence; thus, by her own sufferings, and by the sacrifices of her best affections, winning the love and gratitude of her countrymen. It is, however, for her poetic genius that Laura Mancini most especially deserves this brief notice in the *Athenæum*. As an improvisatrice, her powers were great; and I shall not soon forget the effusion, the elegance and the delicacy of her muse when last I met her at the table of a mutual friend. A volume of her poems was published in 1861, deriving inspiration from her devoted love of her country, and of every thing generous and noble. She was the authoress, too, of four tragedies—'Ines de Castro,' 'Colombo,' 'Girolamo Olgiati' and 'Cola di Rienzi,' the first of which has been performed both in Turin and Naples with much success. The three other tragedies are as yet unedited. Thus, not unexpectedly, has passed away one whose name has long been one of our familiar household words, and whose patriotism and genius have rendered her memory dear to Italians.

H. W.

## SWITZERLAND.

Lausanne, July 20, 1869.

I hasten to announce through your columns an event which will have a melancholy interest for all your Alpine readers. On the 13th the famous priest Imseng, vicar of Saas, on the left branch of the Vispback, as you advance to Monte Rosa, met with his death in a characteristic manner. Although nearly seventy years of age he joined in an Alpine excursion, during which he fell, by a false step, into a small mountain lake, from which he was brought out dead. No native of the Alps was a more intrepid or devoted mountaineer, and he was widely known to many English lovers of the High Alps. He was also a good botanist, and a tolerable mineralogist.

Last year I was detained in his inn at Saas, some six or eight days, by the terrible deluge of the 16th of August, and afterwards I sent you a brief account of my experiences at that time and place, and of the desolation I witnessed in the Saas valley, and during my walk over the Moro Pass, and down the Val Anyasca, and round Monte Rosa. While I was detained at Saas I talked daily and almost hourly with Imseng, who, though not very agreeable in person, was so well informed on his neighbouring High Alps that I was pleased to spend many damp and diluvial hours in his company.

Never shall I forget the sight I beheld just after the subsidence of the great deluge, when Imseng, who was chief owner of the inn and its adjuncts, was as busy as a young man in endeavouring to recover or assist in recovering shattered benches or parts of destroyed *châlets* from the rushing and roaring waters. He stood on a half-submerged tree, and with his ecclesiastical vestments tucked up, he directed the whole sub-diluvian operations of the forlorn hope. The venerable man had previously assisted at the *feû* of the Virgin, and had preached (as I was told) an excellent sermon.

I have no doubt that he died in the odour of sanctity, though I must say he did not live in that of cleanliness. Fastidious English objected to his ignorance of soap and all detergents, but such trifles were to him unworthy of notice.

I saw him walk at the head of an ecclesiastical procession wherein the gilt image of the Virgin at Saas was held aloft, and the whole scene, as contrasted with the Alpine solitudes, was most picturesque. He proposed to me to make one or two new excursions, but the deluge prevented us. At the age of nearly seventy he could climb better than most sedentary men of forty years of age.

Where I was, the most imposing glacier, named the Tee glacier, just above Saas, I learned that in the little village at its foot there were nearly forty persons bearing the name of Imseng. Such were the effects of isolation and intermarriage. Doubtless the vicar came from the same stock. The older members of the Alpine Club knew him well, and will deeply lament his loss.

J. R. L.

## SPAIN IN 1869.

Xerez de la Frontera, July, 1869.

FROM Seville to Jerez or Xerez de la Frontera is but a comfortable afternoon's jaunt by railway. Most Englishmen, I am afraid, are under the impression that this bulbous city is nothing more than an ordinary collection of dwellings surrounded by vineyards, and where they store that cloudy fluid served up by shabby waiters in vinegar cruetts to disconsolate bachelors at second-rate restaurants, and miscalled sherry. If, according to Brillat Savarin, "the man who discovers a new star adds to the conquests of science, but cannot be said to benefit the human race so much as he who discovers a new dish," what shall be said of that man who, under the generic name of sherry, introduced to Englishmen the seductive produce of the vineyards of sunny Andalucia! At present he remains unknown, and like the inventor of the plough, without a statue. That the cultivation of the vine in Spain, and notably in Andalucia, can be traced to reasonably remote antiquity, existing records testify; and if the Romans were not the first to introduce viticulture into Spain, they fostered it and extended it everywhere, even attempting (and with

some success) to acclimatize the vine in the moist and ungenial atmosphere of Britain. Be that as it may, the Romans (like Falstaff) appreciated good wine, and preferred it old; for Horace boasts of drinking Falernian "born as it were with him," or which reckoned its age from the consul of the day:—

O nata mecum, consuli Manlio.

Without doubt, the Roman traffickers exported the wines of Spain, probably those of the coast westward of Tarragonensis and the Balearic Islands, transporting them to Rome, as competitors with Italy's own famous growths:—

Est mihi nonum superantis annum  
Plenus Albani cadus. . . .

says Horace; even Phyllis herself may have tipped the vintage of Jerez, conveyed on board Roman galleys hailing from Cadiz as "white Albanian," and the Tabernero of the period may have dispensed within the walls of Rome itself the luscious vintages of Tarragonensis as true Falernian worthy of Bacchus. History chronicles that the Arabes Jerezanos industriously cultivated the vine, and as their customs and religious creeds were opposed to wine-making, it is reasonable to infer that the fruit was consumed at table or preserved for winter use as raisins.

To Don Alfonso the Learned appears to be due the determined extension of viticulture in the neighbourhood of Jerez de la Frontera; for in 1268 is noted a grant made to "Los caballeros del fœdo," the feudal cavaliers, of six acres of vineyard, "and a gift of land," that they might extend cultivation; also "six acres of new ground to plant vines." All this is literally set forth in a record, the original of which is preserved to this day amongst the municipal archives of Xerez. An important Arabic document published by the Royal Academy of History, called 'The Diary of the Operations of the Army of Jusuf when he besieged the Town of Xerez in the Reign of Sancho the Brave' (1258) states:—"On the 30th of May, Jusuf removed his encampment to the other side of the river between the vineyards and the gardens;" and, again, various expeditions of these same troops are noted "towards San Lucar," but in no case are vineyards named in that direction. The cultivation of the vine would therefore at that time appear to be confined to the "Cartuja" side of Xerez.

Although it is impossible to fix with any degree of accuracy the dates when wines of this province were first exported to England, Bénito de Cardenas, a scrivener of Xerez, has left us an interesting account of the events of his day. (This manuscript forms one of the many treasures possessed by Don Pascual de Gayangos in his library at Madrid.) He says, under date 1483, "No English nor Breton ships have arrived this year to trade in consequence of the war with the Biscayans." Señor Araquistain, in his introduction to the 'Tradiciones Vasco-Cántabras' (Tolosa, 1866), speaks of a naval battle fought at Winchelsea between Edward the Third of England and these same bellicose Biscayans:—

Our ships of Biscay oak in hundreds float  
By Winchelsea: the Basque and Anglans' boat  
In shock of battle met. The Vascon quailed,  
We dyed their sea with blood and homeward sailed.

So far the Spanish and Arabic authorities quoted justify the assumption that the glorious wines of sunny Andalucia were exported to England prior to 1483. England may, therefore, claim not only to be one of the earliest admirers of Spanish wines, but of those especial growths of Andalucia known for many years under the "generic" name of sherry; and also may claim, by the free introduction of her capital, to have stimulated for centuries the viticultural industry of this province.

The growths of Malaga and Alicante are named in early English records, as Maligos and Alligant wines. One of the early notices of Spanish wines occurs in 1546: "And for wynes we have continually from Fraunce and Spayne." In Riley's 'Memorials of London and London Life, extracted from the Early Archives of the City of London, A.D. 1276 to 1419,' most of the wines named are Gascon and Rhenish.

In the reign of Edward the Third, 1364, a certain John Penrose, having been caught vending

unsound wine, the judgment of Adam de Bury (then Mayor) was, that "John Penrose shall drink a large draught of the same wine which he sold to the common people, and the remainder of such wine shall be poured on the head of the same John; and that he shall forswear the calling of a vintner in the city of London for ever."

Until 1416 we find no mention of other casks than tunnes and pipes, but in that year a return was made of the wines remaining in depot, which includes 700 butts; still only under the head of "sweet wines."

In 1419, a certain William Horrold was placed in the pillory for counterfeiting and vending "olde and feble Spaynish wyn for good and trewe Romeney."

During the reign of Elizabeth (1558 to 1603), the wines of Spayne are constantly alluded to, as if consumed largely under the names of Sweet Maliggo (Malaga), Sherris sack (Xerez seco) and Alligant (Alicante).

In the Household Expense-book of Lord North (1560), a purchase of sack is thus described—"a butte of sack." The word "butte" would appear to apply to Spanish wine *only*, and in connexion with sack or seco. The other wines alluded to are in Toones (tuns) and Hoggesheds (hogsheads), from France.

Referring to 'La Historia del Saquéo de Cadiz' ('The Sack of Cadiz under Essex'), por el Padre Abreu, and edited by Don Adolfo de Castro, will be found, amongst others, a lithographic copy of a scarce print of the period, in which four men are represented carrying a cask, slung by ropes from two poles, the ends of which rest upon their shoulders, to a boat on the shore, an (apparently) English vessel riding at anchor in the bay, probably taking her lading of wines. This cask resembles in every way the present iron-bound sherry butt, so that wines were at that time, if not earlier, exported from Cadiz in butts, and on board English ships. Probably this was the Jerez seco—corrupted, in the mouth of a Devonshire ship-captain, into sack or *saco*.

In a very scarce tract, 'Pasquils Palidonia, and his Progress to the Taverne, where, after the survey of the Sellar (Bodega), you are presented with a pleasante pynt of Poeticall Sherry, London, 1619' (Reprint, J. Payne Collier), most of the wines then in use are very fully described. Who the author may have been is wrapped in mystery,—no note of authorship appearing in any part of the work,—but he evidently was one of the craft, and not a poetaster only.

And thus in devilish counsell there they sitt,  
Till with old Sherry they have drowned their wit.

It is a place wherein old Sherry sack.

Is kept in durance in a dungeon deep.

Not far from Sherry sack in prison lie.

In dreadful darkness Alicant lies drowned.

Strong hooped in bonds are here constrained to tarry  
Two kinsham now allied to Sherry sack:  
Sweet Maliggo (Malaga) and delicate Canary,  
Which warms those stomachs that digestion lack.

Yet none of these are so hardy used.

Than is that tame good fellow Sherry sack.  
Trodden with feet, sold like a slave, racked, tumbled,  
Let blood, drawn dry, and by fell posture wracked,  
And lest all these base wrongs should not provoke him,  
With Yeso (Gypsum) they him purge, and then they choke him.

And make him sing, Give me sack, old sack,  
To make the Muses merry,

The life of mirth and the joy of the earth

Is a cuppe of good old Sherry.

In Pedro de Medina's 'Libro de Grandezas y Cosas Memorables de Espana' (Alcala, 1566), speaking of the fertility of the Xerez vineyards, he says, "The vintage there ordinarily yields about sixty thousand butts of wine (*sexta mil botas de vino*), and there are shipped to England, Flanders, and other parts each year more than forty thousand butts." Señor Riaño notes that on the ancient Andalusian coins of Acinipus, Oripus, Oset, and Julius Traductus, bunches of grapes are represented, leaving no doubt of the fertility of the vineyards and the important commerce carried on by the Andalusians of that period. Pliny, Martial and Silius Italicus all allude to the fertility of this favoured province of Spain. So much for the archaeology of Sherry and the praises of Vino de Pasto for the present.

The cheap ballad literature of Xerez has an antiquated smack, and is quite equal to our best music-hall literature or the erratic rhymes issued from the press of the immortal Catnach. Here is one song, in which a church dignitary and two saints are kidnapped as jocular capital—the joke being considered *temp. Ferdinand and Isabella*. A sacristan of Xerez is supposed to be, like all absent people, very fond of trusting to memory, and having to announce each Sunday to the congregation saints' and fast days as well as the banns of marriage of any expectantly happy couples, does so in the following form. The ballad finishes thus:—

The Sacristan with measured step  
Mounts a convenient stair,  
And trusting to his memory speaks  
To th' assembled people there.  
To-day, October twenty-four,  
You must not eat but fast,  
Juan Perez Lola Rubia mates,  
This time of asking last.

Saint Simon and St. Jude  
To the altar will be led,  
And, with our Cura's blessing,  
On Sunday next will wed.

Here is another of a different stamp. (The *Veinti-cuatro* were the ancient magistrates of Xerez):—

In the golden days of Xerez,  
As history doth relate,  
"Twenty-four" good magistrates  
Did represent the State.  
And these were always named  
Caballeros "Twenty-four."  
Each known throughout the city  
To beggars as a bore.

It happened once that one of these,  
Who Siete-Negras had for name,  
(That's "seven negroes" in our tongue),  
To pay a visit came.  
This visit to a farmer was,  
And one that knew him not;  
He shouts at door the *Avé*,  
And soon an answer got.

Is Don Fulano Tal within?  
Yes, Sir! Juan Perez shouts.  
Go, tell him (John still full of doubts)  
Juan Pedro Siete Negras, Caballero Twenty-four,  
From Xerez is Frontera, now stands before his door,  
With news about his kin.

Yes, sir, confused Juan Perez cries,  
And, flurried, seeks his lord:  
Sir! Sir! Here? Who? What? You dole,  
With rage Fulano roared.  
Oh, sir! Don Juan Pedro and some twenty-four  
Great cavaliers from Xerez,  
And with them seven black men more,  
As sure as I'm Juan Perez.

And did you say I was at home?—  
Yes, sir.—You silly lout,  
Where can I house these thirty-two,  
Who come from Xerez out.  
This room, you see, is very small;  
Can two-and-thirty sit?  
We shall be thirty-four replied  
Juan P. with ready wit.

Go, bid them enter "heavy one,"  
His master, angered, cries,  
And Juan soon found his blunder out,  
And great was his surprise.  
The thirty-two he'd conjured up  
Had vanished from the door.  
Where are the thirty-one, I pray?  
Juan Perez asks with blank dismay,  
And trembling to the core.—  
The thirty what! Juan Pedro cries,  
Here, blunderer, open the door.  
I, John Peter, seven negroes am,  
And a Xerez "Twenty-four."

F. W. C.

#### OUR WEEKLY GOSSIP.

BETTER late than never. An honour has been conferred on science in the person of the President of the Royal Society, who, as we learn from the *Gazette*, is now Lieut.-Gen. Sir Edward Sabine R.A. K.C.B. The branch of science (terrestrial magnetism) which Sir Edward Sabine has cultivated is one not of a nature to make him popularly known as a man of science. But to those able to judge it is well known that his achievements in that branch are of the highest order, and we may safely assume that this mark of the Queen's favour will be regarded with satisfaction by scientific men in all parts of the world. They will all wish for him years of health and activity in the enjoyment of his new honour.

The Holborn Valley viaduct—one of the noblest engineering works of our time—will be opened to

the public for all purposes in October. Mr. Hayward, the engineer, would have been ready, we understand, this month; but the shaft of the Pneumatic Company has caused delay underground. It is hoped that Her Majesty will open this great thoroughfare in person, and thus connect her name with a work which will be remembered hereafter as one of the glories of her reign.

A special Convocation of the University of Oxford was held on Tuesday, for the purpose of conferring on Mr. H. W. Longfellow the honorary degree of D.C.L. There was a large attendance of ladies to witness the ceremony.

A second edition of the translation of the 'Grettis Saga,' by M. Magnussen and Mr. William Morris, is preparing, the first having been sold out in six weeks. The translators intend to English other Icelandic Sagas.

We are glad to hear that the Oxford Delegates have resolved to add a third volume of Wicif's Miscellaneous English Works to the two volumes of 'Homilies' before announced as under the editorship of Mr. Thomas Arnold. Better late than never! We would have changed some hundreds of the volumes of dull theology that have issued from the University press for an earlier issue of these relics of our great Reformer.

That King Arthur was a Northern man is maintained in an able article of the current number of the *Westminster Review*, 'On the Four Ancient Books of Wales,' which effectually disposes of Mr. Skene's claim to put three of these books in the sixth century, and shows that they belong to the twelfth. The Gododin, the writer wisely confesses himself unable to explain, or to assign to any certain age.

Those interested in the Peasants' War of 1525 should read an able essay on the celebrated Twelve Articles of the Peasants' Rights, by Alfred Stern, of Göttingen. He shows that the author of the Articles was Balthasar Hubmaier, first a Papist professor at Ingolstadt University, then a Protestant pastor at Waldshut, and the political adviser of the rebel peasants of the Black Forest.

Lectures to ladies on English Literature are to be given by Prof. Morley, at Winchester, in the autumn. The Professor is also to give two lectures on the same subject in Newcastle. Classes for young ladies are to be opened at Windsor in October, on two afternoons in the week; Mr. William Johnson, of Eton, teaching Latin, and Mr. Oscar Browning English History; while the Rev. Stephen Hawtrey takes elementary geometry, and Mr. W. H. Harris physical geography and geology. If these succeed, other classes will follow. For the scholarships at the Women's College, at Hitchin, there are ten candidates.

It is announced in the *Jewish Record* that the Synod of Rabbis lately held in Germany recognized the principle of individual authority in matters of religious belief, and the importance of unfettered scientific investigation. They renounced the expectation of the restoration of Israel. They also recommended choral services, the use of the organ in synagogues, and musical performances on Sabbath and festivals. As an indication of modern tendencies, this announcement is not without significance.

Mill Hill Grammar School, after having been closed for some time, is to be re-opened in October. The handsome and commodious building was one of Sir W. Tite's earliest efforts. The school formerly had a good name for hard work and accurate scholarship. It can boast of having produced a Bishop, a Judge, a Senior Wrangler and Plumian Professor at Cambridge, a Second Wrangler, a Professor of Hebrew at Oxford, a promising Member of Parliament, and men of mark in various other positions. Under the recently appointed Head Master, Dr. Weymouth, it may regain something of its former standing.

We have received a capital photograph, styled a Study from Nature, from Messrs. Marion, the work of Messrs. Robinson and Cherrill, representing children standing on a coast and looking across a shiny sea—the character of which is given with

great good fortune—towards a distant horizon and rocky point. Among the better parts of this publication are the waves on our left, which are out of the glare, and the figures of the children, both of which are very happily treated.

The historian, H. S. Bordier, has come forward with a defence of the popular tradition about William Tell, and conceives that he establishes the fact of the existence of a Williamus Tallo, renowned for his address and courage, in an epoch of the Middle Ages, before the end of the twelfth century. But M. Rilliet, the learned author of the 'Origines de la Confédération Suisse,' has answered him in a 'Lettre à M. Henri Bordier,' which leaves him and William Tell not a leg to stand upon.

Arthurian students should look at M. Paulin Paris's 'Romans de la Table Ronde, mis en Nouveau Langage.' Two volumes only are as yet published—the first containing Joseph of Arimathea and the Saint Graal; the second, Merlin and Artus. Vol. 3. is to contain Lancelot of the Lake and the Quest of the Saint Graal; Vol. 4. Tristan. M. Paulin Paris evidently knows his MSS. thoroughly, and has been able to show clearly where the original romance of Merlin ends, and where the inconsistent continuation of it, *Le Roi Artus*, begins. As against Sir F. Madden and Mr. Furnivall, M. Paris holds the prose Merlin and the prose Graal not to be Robert of Borron's works. He also, as against Mr. Furnivall, holds that the short first 'Estore dou Graal,' in verse, (ed. F. Michel, 1841; reprint Furnivall, 1861) is Robert of Borron's. The passage in dispute, lines 3461—3514, is a very difficult one, and there is, unluckily, only one MS. of the poem known; but M. Paris is able to appeal to a prose MS. which, he says, is nearly contemporary with the poem, in support of his interpretation. M. Paris also makes Robert of Borron a Frenchman, as against Prof. Pearson's suggestion that he was an Englishman, one of Lord Byron's ancestors. As to the *Graal*, M. Paris believes that it did not originally mean the dish of the Last Supper in which Joseph of Arimathea collected the blood of Christ, but the 'Liber Gradales,' or Book of Degrees, a religious service-book in which the legend of the founding of the British church by Joseph of Arimathea, and his possession of the precious dish, was written, about 720 A.D. He thus connects the legend with the known quarrel about the independence of the British Church of the Papacy, which Montalembert treats in his 'Monks of the West.' M. Paris, in consequence, believes, as against Mr. Furnivall, that the 'Joseph of Arimathea' and the 'Graal' (generally incorporated at the 'History of the Saint-Graal') were written before, and not after, the Merlin, &c. The origin of all the Arthur Romances M. Paris sees in the Breton lays sung by harpers in France, put together and arranged by Geoffrey of Monmouth, and seized on eagerly by the French romance-writers of the twelfth century, tired of the fierceness of the earlier *Chansons de Geste* of the Charlemagne cycle, and longing for more courteous, amorous, chivalresque heroes and their dames. To Geoffrey, M. Paris also assigns the 'Vita Merlini,' and treats him most rightly as the immediate source of all the splendid stream of Arthurian fiction, wherever its hidden springs may lie. M. Paris's theory is admirably worked out, and his book is of the first importance to Arthur students.

M. Gaidoz, with an admirable staff of French, German and English contributors, proposes to establish in Paris a quarterly *Revue Celtique*, if he can get 200 subscribers at a pound apiece. He is wisely afraid of the wild and loose speculations of many writers on Celtic matters, Druidism, &c., and warns them off. "We intend to publish," he says, "inedited Irish, Scotch, Gaelic, Manx, Welsh, Cornish and Breton texts, with translations. We shall carefully select texts interesting either for the philology or for the history of the literature, or for the mythology; philological essays on the Celtic languages and on their relationship with the other Indo-European languages; researches on the religion of the ancient Celts and on Celtic folk-lore; dissertations on the obscure epochs in

the history of the Celtic races; essays on the history of the Celtic literatures and on their relations with the mediæval literature of Europe; a bibliography, as complete as possible, of all the works concerning Celtic studies published in the British Islands and on the Continent during the course of the year. We intend further to reprint from time to time interesting and scarce texts or tracts, such as O'Clerigh's Irish Glossary, Griffith Roberts's Welsh Grammar, Bishop Carswell's Gaelic Prayer-book, Gillies's Collection of Gaelic Poems, the *Tremenan an ytron Maria* and the *Buhez mab den*, &c.

The Annual Report of the Postmaster-General shows that in 1868 about 808,118,000 letters were delivered in the United Kingdom—an increase of 4·29 per cent. on the number in the previous year. This gives an average of 26 letters to each person and 149 to each house. The depositors in Post-Office Savings Banks were 965,154, or 12·8 per cent. more than in 1867. The balance due to depositors was 11,666,655L—an increase of 19·6 per cent. The amount for which money orders were issued fell from 19,282,109L to 19,079,162L, or 1 per cent., because the educational grants of the Privy Council were not, as formerly, distributed by money orders.

Prof. S. S. Haldeman, the author of the best book on English Affixes, has circulated separate copies of his article on Webster's and Worcester's Dictionaries in the *Southern Review* for July, 1869.

The newspaper postage agitation has spread to India. Letter-postage is cheap enough; but the postage of a daily paper costs about 2L a year.

Horses in Calcutta have taken to wearing turbans. They are said to be very unsightly, but very useful. Chignons may come next.

Efforts are being made to revive the East India Association. This has been strongly supported by the native members, particularly of what may be called the advanced native party; and there has been of late rather a lukewarmness among the English members. It has not made an impression on public opinion in England, nor secured sympathy as a practical institution. The Colonial Society has promised to take up Indian subjects; but there appears little probability, with the many demands on its attention, of its being able to devote much time to our Indian empire.

The Wire Tramway, as it is called, for carrying goods in the air by wire ropes, is making far less progress in England, where it was first worked, than on the Continent. This is on account of the way-leaves; for some persons have an objection to hundredweights of stone bobbing in wooden baskets over their turnip-fields or wheat-fields with, as they conceive, a chance of the wire rope breaking, and bringing the whole concern on their heads. In France, the beetroot sugar-growers have taken several of these lines to convey produce to their mills, and it is being extended in the Alps of Savoy. In one of these districts there is already an example of a wire rope stretching across a valley for a kilometre, or 1,000 yards, carrying ore. It is understood that our Post-Office will not use the wire tramway; but prefer pneumatic tubes for postal branch lines.

Some notices are being got about that little-known country, Georgia, in the Caucasus. Between the Russian officials and the native disposition of the Georgians, Tiflis is quite a Frenchified provincial or colonial capital. A French colony is developing itself in the usual style with a Vaudeville Theatre, hairdressers, perfumers, dealers in knicknackery, &c. The Armenian and Russian traders, however, have got hold of the direct commerce in European goods. The Indo-European telegraph operations and those for the Black Sea and Caspian Railway are stimulating the country; and there is an undercurrent, which shows that the native Georgians are not only picking up the *cancan* and French *argot*, but many other French ideas besides, acceptable to young Georgia. The English, as usual, have a quiet attitude, working at the railway contracts, and importing produce through native houses. There is little that is

striking in Georgian publications, but the written language is taking steady hold of the Georgian population.

A beautifully mounted perfect skeleton of the finner whale, upwards of 80 feet long, named *Physeter Grayi* by Prof. M'Coy, has been placed, and exhibited to the public, in the enclosure on the side of the Museum in Melbourne, in South Australia. It is the first finner whale described as found in the Australian Seas. The Cetaceæ of the Australian Colonies are being carefully studied. Besides the finner described and exhibited by Prof. M'Coy at Melbourne, Dr. Knox, in Wellington, is figuring and describing eight whales and dolphins that have been observed on the coast of New Zealand.

The great ship-canal which is to connect Amsterdam with the North Sea, at a cost of 27,000,000 guilders, is now once more in progress, the government of the Netherlands having relieved the contractors of certain difficulties which for a time hindered the work. The canal will be about fifteen miles in length: one portion of its course lies through the sea known to the Dutch as the Y, and through Wyker Meer, where it will be strongly embanked. The sandy peninsula beyond, about five miles wide, will be cut through, and a harbour will be built at its mouth, at a part of the coast where a harbour is greatly wanted. For the proper utilization of this canal the Zuyder Zee is to be shut out from Amsterdam, and the Pampus dam by which this is to be effected is already half finished, and the locks and sluices connected with it are in progress. By this undertaking Holland will add one more to her grand engineering works, but it appears to be an English firm who hold the contract. The opening of the new port as a harbour of refuge will be a boon to all the mariners who navigate the North Sea.

Turkish ladies, who take a much more active interest in politics than European observers suppose, have for some time been suspected of reading the newspapers. Many a gentleman, who has read his Djeridi Hawades through in his office, is seen punctually taking his paper home, not for reference or his own perusal. According to our English contemporary at Constantinople, the matter is now openly avowed, and a lady's edition of the *Terakî*, on fine yellow paper, is regularly issued. Munif Effendi and some others made an unsuccessful effort a few years ago to start a *Turkish Illustrated News* for the ladies.

We hear with regret of the death of Prof. Huber, at Wernigerode, last Monday week, in his seventy-first year, after a few days' illness. His book on the English Universities, translated by Mr. Frank Newman in 1843, is still the best book of its kind. He resigned his Professorship of Literature in Berlin to pursue social science in general and co-operation in particular; and his cheery face was well known at the co-operative meetings of the Christian Socialists, the Rochdale Pioneers, &c. He has written and printed many helpful tracts and books on Co-operation, of which he was one of the acknowledged leaders in Germany. Of late years he gave himself heart and soul to the improvement of his village in the Hartz Mountains, Wernigerode, built schools, a workmen's home, &c. He combined, oddly enough, violent reactionism in politics with the widest liberalism in social matters; but his heart was in the right place, and many a poor man and child has lost a right good friend.

GUSTAVE DORÉ.—DORÉ GALLERY, 25, New Bond Street.—EXHIBITION of PICTURES, OPEN DAILY, at the New Gallery, from Ten to Six.—Admission, 1s.

GERMAN GALLERY, 188, New Bond Street.—A SERIES of large PICTURES, the Seven Churches of Asia (wonderfully painted), the Fall of Jerusalem, St. John, and other Eastern subjects, painted by A. Svoboda during his travels in Asia.—Admission, 1s.

ROYAL POLYTECHNIC.—Professor Pepper's Lecture 'On the Great Lightning Inductorium,' as delivered before the Royal Highnesses the Princesses Louise and Beatrice, &c., at a 'Meeting of the Royal Society of Arts'—Robin Hood' and 'Aladdin' musically treated by George Buckland, Esq.—'Astro-Metroscope'—Woodbury's 'Photo-Relief Process'—Doré's Pictures of 'Elaine'—Stokes on Memory.—At the ROYAL POLYTECHNIC.—One Shilling.

## SCIENCE

### ARCHAEOLOGICAL INSTITUTE.

Bury St. Edmunds, July 23, 1869.

WE left our party starting in good numbers for Clare Castle and Priory, on the borders of the counties of Suffolk and Essex. Proceeding thence to Long Melford, carriages were put into requisition for the visit to the church. This is a most interesting specimen of a good type of Suffolk churches, having all the characteristics of the fine style to which it belongs—the early Perpendicular. Looking down the long nave from the chancel, and carrying the eye upwards to the timber roof, the corbels of which are carried by finely-carved figures resting on the capitals of the pillars, the effect was charming. But the ancient glass in the church is, perhaps, its greatest glory. It gives representatives of nearly all the noble families that have flourished in its neighbourhood, in their habit as they lived at some eventful period of their history. Mr. Almack told their story well, but was quite inaudible five yards off. His certification of Perkin Warbeck caused a smile. The Clopton chapel, with the quaint 'Testimoni' of Lydgate inscribed on scrolls intermixed with the carved work of a running border, was very remarkable, as were some of the brasses. After lunch, Kentwell Hall was reached. This was formerly a residence of the Cloptons, and was full of vestiges of their state and importance, obligingly displayed and described by Captain Bence and his family. From Kentwell, Melford Hall was the next point. It was one of the country houses of the abbots of Bury in early times. It is the seat of Sir William Parker, Bart., and is a very fine mansion of the Elizabethan period, enriched with magnificent modern furniture and *articles de luxe* captured by Admiral Sir Hyde Parker a century ago in a Spanish galleon. The china vases and carved ivories were marvels.

From Melford to Lavenham the party proceeded by train. Here was a splendid church; with a grand massive tower, and a fine open battlement extending the length of the nave, enriched with the insignia of the De Veres. All the good points of Melford Church (except only the glass) were here again seen, and on a richer scale, as the church was rather later and much larger. The Rector told the story of the late restoration of the church very well. As far as could be seen, it had been performed with care. The carved wood-work was very fine; some of it evidently belonging to the earlier church. In the rectory grounds the large company was hospitably entertained, and thence wandered over the town to the station, seeing the Guildhall and other good specimens of Tudor architecture on their way. Lavenham was at one time the seat of a considerable manufacture of cloth, and the existing remains showed that the clothiers certainly appreciated wood-carving.

In the evening the Rev. J. R. Green read a paper 'On the Abbey and Town of Bury St. Edmunds.' On Thursday, after a meeting of members only for matters of business, and in which it was decided that Leicester should be the place of meeting for 1870, the Historical Section met in the Town Hall, and here Lord Talbot took the chair. He explained how politics had prevented his coming before, and would compel him to run away very soon; and then Lord Arthur Hervey, as President of the Section, delivered the following address:—

I wish I could hope that the meeting of the Archaeological Institute at Bury St. Edmunds would be the occasion of instigating some capable person to supply a great desideratum in archaeology, —I mean a good History of Suffolk. Several partial histories exist, some of great merit, —such as Gage's 'History of Thingoe Hundred,' and Suckling's 'History of Suffolk' (embracing the Hundreds of Wangford, Mutford and Lothingland), 'History of Hawstead,' Histories of Hengrave, Stowmarket, Bury, Ipswich, Sudbury, &c., and several considerable MS. collections, Davys, Jermyn, Gipps, &c., as well as very important materials for history in the registers, consuetudines, extracta, &c., of Bury Abbey; but Suffolk has never yet given birth to an historian who should collect all the scattered elements into one comprehensive

history, and lay before the eye of the archaeological world the rich variety of materials which old Time has spared as relics of the past life of the south folk of East Anglia. And yet Suffolk is really worthy of a good historian. There is a great variety of interest connected with it. If we want to penetrate into the darkest corners, the deepest crypts of the history of our race, we have the flint-implements in abundance, for which Hoxne acquired the earliest celebrity. We have, just over the border, at the Grimes graves in Norfolk, one of those primitive Celtic villages—strikingly like that of Stanlake, near Oxford—which throw the melancholy light upon the social condition of the earliest known inhabitants of this island. We have a few Celtic words, chiefly names of rivers,—we have ancient British barrows and other earthworks,—we have British urns and arms and other manufactured articles, all able to tell us something of the times before Claudius Caesar brought Roman civilization into Britain.

Even of the Roman occupation,—though we have no striking monuments like Silchester, or Burgh Castle, or Colchester, or the Roman wall in the North,—yet we have distinct and interesting memorials in the Roman roads, by which the Romans fixed their grasp upon the whole country of the Iceni. The main road from London is indicated by Stratford St. Mary, whence it passed through the Stonhamas (where Roman remains, pottery, pavements, &c. have been found in the last year), and Long Stratton, to the Venta Icenorum (Caistor). Another Roman road led from Stratford through Bledington, Woolpit, Stowlangtoft, Ixworth, to Thetford (where its course is marked by the names Norton Street, Fen Street and Low Street), and thence on to Brandonum or Brancaster, the extreme station of the Littus Saxonum. The road which ran from Dunwich, or rather the more ancient Dummoo (now in the sea) through Sibton, is said to be "in an extremely perfect state." The Schnield street through Icklingham, where Mr. Prigg discovered copious remains of Roman occupation, in Roman pottery, &c., side by side with burial-places indicating neighbourhood to a British town and other roads, all mark the completeness of the Roman occupation. In addition to the camp at Clare, which we saw yesterday, remarkable Roman earthworks, on a very considerable scale, still exist at Lidgate, in the neighbourhood of which numerous Roman coins have also been found. I had the privilege of examining them with Mr. Harrod, and much regret that his design of making an accurate survey of them was frustrated. Other unequivocal ones may be seen at Stowlangtoft, Burgh (near Woodbridge), Haughley, Bungay and Blythburgh. Pavements, coins, swords, pottery, Roman burials (as at Rougham), are also evidences of the Roman period.

But when we come to the period which interests us more closely as being that of the introduction of our own Anglo-Saxon race into the occupation, and eventually into the possession, of these shores, both the interest of the inquiry and the materials for it, and I may add the need of it, increase largely. I cannot imagine a more interesting field for a searching investigation than the history of the colonization of Suffolk which ended in the displacement of the Romanized Iceni by the Angles. The materials for such an investigation are, of course, chiefly the names of places, which, if properly handled by some one combining an accurate and extensive knowledge of the Teutonic dialects with a no less accurate knowledge of Teutonic mythology, and possessing critical acuteness and sagacity with sobriety of judgment, might, I am convinced, lead to considerable results. But the evidence from names of places would be supplemented and corroborated by such scanty historical evidences as remain. I should like, for instance, to know what is the earliest mention of the division of East Anglia into the North-folk and South-folk. I do not think either occurs in Bede; and we know that for a time East Anglia formed one diocese. In the reign of Ethelred (923), Suffolk and Norfolk had only one bishop. Suffolk became a separate earldom first in the reign of Edward the Confessor, who bestowed it on Gurth, Harold's brother. The earliest mention of Suffolk that I have found is in

the ninth century (A.D. 895); all the other examples, and they are frequent, are in the reign of Edward the Confessor, in whose time the first mention of Norfolk in a charter is found. Coupling this with the erection of the separate earldom of Suffolk at this time, it would seem that the distinction of the two branches of East Anglia north and south of the Waveney was not at all generally accepted till between the reign of Alfred and that of Edward the Confessor. In fact, this name of Suffolk would seem to have come into general use about the same time as the name of Bury St. Edmunds for the old Beoderic's worth; and as we are in Bury, perhaps I may be pardoned for remarking, by the way, that we are able to discover from the charters with singular precision the time and mode of this change of name. The ancient name was Beoderic's worth: the *worth* of the Saxon proprietor, *Beoderic*. A certain *Æthelfred*, late in the tenth century, left in his will some land "to St. Edmund's stow at Byderic's *wyrðe*." In 945, Edmund, King of the Angles, gives to the monastery situated in the place which is called *Bedericeworth*, where the holy king and martyr Edmund rests, all the land around it, free from all charges and duties. In 962, a certain Wulfstan gives certain lands at *Palgrave* to the Church of St. Edmund the Martyr, in the place called by the country people *Bedrickesurthe*. In 997, *Ædric* gives land, half to St. Gregory at Sudbury and half to St. Edmund at *Bedericeworth*. In 1020, Canute grants to the monastery which is called *Beadriceworth* entire freedom from episcopal domination and other privileges. About 958, Elfgar gives his land at *Corkfield* to *Bedrickesworth* to St. Edmund's stow. But in the interval between Canute—when the first stone minster was built for the Holy Body, and the Benedictine monks given absolute possession—and Edward the Confessor, St. Edmund got the better of Beoderic, and by degrees the name *St. Edmund's Bury* became quite established in lieu of *Bedericeworth*. In all the charters and wills of Edward's time it is always either simply St. Edmund or St. Edmund's church or minster, but far most frequently St. Edmund's Bury, which has continued to be its name to the present day.

Another point connected with the early Anglo-Saxon names which is worthy of especial consideration is the remarkably copious use of words designating the relative geographical position of different portions of the same people. I do not remember anything like this among the Semitic, Hellenic, or Latin tribes. We have East Angles, West Angles, Middle Angles (Leicester), and South Angles (Dorsetshire), East and West and South and Middle Saxons, North-folk and South-folk, Northumbrians and Southumbrians, North-wick and South-bury, North Elmham and South Elmham, and a host of similar designations. This reference to the points of the compass seems to have been common to the Teutonic tribes, as the wide-spread names of Northmen, Ostrogoths, Visigoths, Austria, Westphalians, Sutherlands, Sodors, &c., indicate; but it would be interesting to trace and account for this peculiarity, and connect it with other features in the natural character. Again, it may often help to indicate the course which conquest or colonization took: as, for instance, I should infer from the name of Norwich that the Saxon invasion of these parts advanced from the south-east, and did not for a time extend north of Norwich. One might conjecture that Norwich and Sudbury were the northern and southern limits of the East Anglian settlement; for Sudbury was certainly not so called with reference to Bury St. Edmund's, since it was called Sudbury for at least two hundred years while this town was called *Bedriceworth*.

Then, again, a more exhaustive investigation of different words which form the terminations of names of places would both be philologically important and be a useful contribution to history. Take the name of the city just mentioned, Norwich. It teaches us at once what history confirms, that the sea ran up so far in those days, for all the places which terminate in *wich* are on the sea or arms of the sea,—Dunwich, Ipswich, Harwich, Sandwich, Greenwich, &c. Mr. Gordon Hill's able paper on *Bury* brings before us the doubt as to the exact

meaning of the termination *worth* (*worth*, *wyrð*, *worthing*), in *Bedriceworth*, *Ickworth*, *Horningsworth*, *Halesworth*, *Hepworth*, and hundreds of other places. What are the distinctive features of *stows* (are they always burial-places?), *byrigs*, *burghs*, *tuns* and *steads* respectively? These and kindred points would throw considerable light upon Anglo-Saxon civilization. One other name of historical interest, illustrating the political condition of our Anglo-Saxon forefathers, occurs to me; I mean that of the *Hundred* in which we are met, the Hundred and Deanery of Thingoe. In Charters numbered 832, 915, 1,342, 1,346, mention is made of the *Thinghows* at St. Edmunds, in connexion with certain dues (half *nigende* hundred *sokne*) which King Edward grants to St. Edmund. This at once brings before us the *Thing*—the ancient Scandinavian Court—of which we heard so much in connexion with the last iniquitous Danish war; the *Stor-thing*, the *Volk-thing*, preserved in the names of Dingwall, Worthing &c., and enables us to picture to ourselves the old inhabitants of our country going at stated times to the *thing-hill* out of the *North-gate* to pay into court the dues of *sac* and *soc* to the appointed officer. I should like very much to know whether this *Thinghows* is a monument of the *Danish* possession of East Anglia.

Another most interesting field of historical inquiry opens before us in the moats which are so frequent in the county. There is scarcely a parish in the county where there is not one or more moats. Some of these are stupendous works, as those at Chevington, Barrow, Rushbrook, Kentwell, &c., and I fancy that their antiquity in some instances is very great. In some places there are moats which appear to have been the defence not of single homes, but of whole tribes. At Kenninghall, in Norfolk, there are several acres inclosed within a moat in the immediate neighbourhood of the old Saxon palace. At Ickwell-byrig, in Bedfordshire, there are, I think, twelve acres protected by a deep moat and steep banks; and at Little Sexham, besides the moat which inclosed the ancient residence of the Crofts family, there is another moat adjoining, which surrounds some two or three acres. From the name Sexham, contrasted with Denham, where are the remains of ancient earthworks still called the Castle, I conjecture that after the Danish occupation of East Anglia the Saxons entrenched themselves for safety within those waters. Coming down to more modern times I think a good historian would find abundant materials for illustrating the domestic life of East Anglia in the numerous houses of our gentry for which Suffolk was and is remarkable. Of castles, those picturesque engines of oppression, those interesting monuments of Norman tyranny and Saxon servitude, we have remarkably few remains. The great baronial castle of the De Clares, the huge mound and fosse which mark the site of the castle at Haughley, Oxford, Mepingham, the mound at Eye, and the Castle at Denham, of which nobody knows anything, and the castle of Framlingham, are all that occur to me; and of these several had ceased to exist soon after the Conquest. But the moated houses, where our gentry lived in their state, and exercised hospitality through many centuries, respected, but not dreaded by their dependents, are from their number and their quiet grandeur quite characteristic of the county, and I think pleasantly and creditably characteristic. In the immediate neighbourhood of Bury, Hawstead-place, the seat of the Drurys, Coldham Hall of the Rokewoods, Kedington of the Barnardistons, Boxted of the Poles, Melford Hall and Kentwell Hall, Barrow of the Leighams, Denham of the Lewknors, Hengrave of the Kytons, Culford and Redgrave of the Bacons, Fakenham of the Tollemaches, Rushbrook of the Jermyns, and Euston of the Rookwoods, Bennets and Fitz-Roys, seem with memories of East-English social life. A little further off we have Helmingham, the seat of the Tollemaches, Playford of the De Felbriggs and Feltons, Wingfield House the seat of the Delapoles, Tendring Hall, Flixton Hall, Brome Hall, and innumerable other manor-houses, mostly moated to tell us the same tale.

Nor do I think that many counties can surpass Suffolk in the number of ancient families, which, though many of them may not have risen to great

historic distinction, have yet been remarkable either for their misfortunes or for their fruitfulness and long continuance, and the succession of able and useful men, whom they have reared for their country's service in Church and State. A history of those who have borne the titles of Earls or Dukes of Suffolk, beginning with Gurth, going on to the ill-fated Delapoles, the royal alliances of the Bradshaws, and the tragic death of Lady Jane Grey's father, would alone furnish a sensational volume quite equal to any of Miss Braddon's. Then, even before the Conquest, there were the Tollemaches, whose ancient manor-house at Bentley bore the distich—

Before the Normans into England came,  
Bentley was my seat, and Tollemache was my name;  
and whose name is found connected with so many parishes of Suffolk (Bentley, Fakenham, Hawstead, Helmingham, &c.). Then we have the stately family of the De Clares, carrying the name of a small Suffolk town into the royal Dukedom of Clarence, giving its name to an Irish county, to an heraldic king-at-arms, and to a college at Cambridge. There was the great house of De Vere and De Uffords, then the Wingfields and Delapoles, the Waldegraves, Willoughbys, Glencamps, the Rouses, the Barnardistons, the Poleys, the Jermyns, the Cornwallis', the Norths, the Claptons, the Heighams, the Herveyes, the Feltons, the Brookes, the Drurys, the Cullums, and, more recent as Suffolk families, though of great antiquity in the west, the Hamners, the Bumburys, the Bennets, and many others, seem to open a fine field of genealogical history. In connexion with these families and their residences, great interest attaches to Queen Elizabeth's royal progress through Suffolk in 1561 and 1578. Of the latter, Churhyard writes, "Albeit they had small warning . . . of the coming of the Queen's Majesty into both those shires (Norfolk and Suffolk), the gentlemen had made such ready provision, that all the velvets and silks that might be laid hand on were taken up and bought for any money, and soon converted to such garments and suits of robes that the shew thereof might have beautified the greatest triumphs that was in England these many years. For, as I heard, there were 200 young gentlemen clad all in white velvet, and 300 of the graver sort apparelled in black velvet coats and fair chains, all ready at one instant and place, with 1,500 serving-men more on horseback, well and bravely mounted in good order, ready to receive the Queen's Highness into Suffolk, which surely was a comely troop, and a noble sight to behold. And all these waited on the Sheriff, Sir William Spring, during the Queen's Majesty's abode in those parts, and to the very confines of Suffolk. But before her Highness passed into Norfolk there was in Suffolk such sumptuous feastings and banquets as seldom in any part of the world hath been seen before." In her first progress (in 1561) the Queen passed five days at Ipswich, and visited the Waldegraves at Smallbridge, in Bury, and the Tollemaches at Helmingham. In the progress of 1578 the houses she visited were Melford Hall, —Lawshall Hall (where she dined), —Hawstead Place, the residence of Sir William Drury, —Sir William Spring (the High Sheriff) at Lavenham, —Sir Thomas Kitson at Hengrave, —Sir Arthur Higham at Barrow, —Mr. Rookwood at Euston, and others; while Sir Robert Jermyn feasted the French ambassadors at Rushbrooke.

I will not now dwell upon the remarkable persons whom a good history of Suffolk would have to celebrate, because I hope to have an opportunity of bringing a few such to your notice in a separate paper. But I should like to mention another branch of Suffolk family history, which it would be highly interesting to investigate—I mean the families of distinction in the United States of America, which emigrated from Suffolk, and gave the names of Suffolk parishes to their adopted land. You are all aware that the Wenham Lake ice bears the name of Wenham, near Ipswich. Governor Winthrop, of Massachusetts, and his distinguished descendant, the Hon. Robert Winthrop, came from Groton, in this county. An interesting volume, probably known to many here present, is entitled 'The Brights of Suffolk,' by

Jonathan Bright, of Waltham, Massachusetts; and he tells us that the emigrants from Suffolk, between 1630 and 1640, were "considered the best as to character that came to New England." Mr. Bright enumerates as places in New England, called from Suffolk parishes, "Acton, Buxford, Groton, Haverhill, Needham, Stow, Sudbury, and others"; and as Suffolk families, Fiskes, Brights, Appletons, Wards, Brownes, Bonds, Springs, Coolidges, Livermores, &c. Adding the New World to the Old, what a rich mine of family history a good county historian would have to explore!

The ecclesiastical history of the county is one which, if well handled, would throw great light upon the course of East-Anglian Christianity, and that through a period of twelve or thirteen hundred years. Felixstow preserves in an unmistakable manner the memory of the Burgundian apostle who converted the East Anglians to the faith of our Lord Jesus Christ, and established his See at Dummoec, A.D. 627, and was, I presume, buried at Felixstow. The Flixtons seem to bear the Bishop's name also. Sigbert's school for the instruction of youth after the manner of the French schools, supposed by many to have been the origin of Cambridge, his patronage of St. Fursey, the Irishman who followed up the labours of Felix, the foundation of monasteries at Burgh and Bedericks-worth, the labours of Bishop Cedd (a name perhaps preserved in Chedburn), and then the singularly characteristic history of the Abbey of Bury deserve, surely, a good historian. The way in which this great abbey drew round itself wealth and power—230 parishes in Domesday—brought the most proud and haughty monarchs to tremble at its shrine—drew a considerable town around it—usurped all power over the town—attracted kings and queens and parliaments to its precincts—expelled all spiritual jurisdiction that it might reign supreme—became the chief secular power in the county—filled the place with some of the finest architectural triumphs of succeeding ages, Norman—Decorated—Perpendicular,—beautified numerous churches in the neighbourhood—made it an object of ambition to the greatest nobles to belong to the fraternity, and to be buried within its hallowed walls,—and all this on account of its possessing the body of an obscure petty king of East Anglia who had been slain by the Danes, is a study full of instruction, and of no little interest. And then came the introduction of different religious ideas, and a new spiritual power; and it is no less curious to see the rapid fading away of the wide-spreading tree, or, if I may alter my metaphor, to see the mortar which had bound all together loosening its tenacious hold, and privileges and possessions, and power and dignity, and influence and wealth all falling to pieces and crumbling into ruins like the buildings themselves, of which scarce one stone is left upon another which has not been thrown down. The decay, no less than the growth, of the monastic power is a subject worthy of a philosophic historian, as being both curious phases of the human mind—besides that, both movements bring us into contact with a variety of historical personages.

Now ought I to omit to add that Suffolk has taken an important part in several historical transactions, and also was the theatre of several important movements deeply affecting the welfare of the country. The meeting of the Barons at St. Edmund's Shrine preparatory to Magna Charta,—the great riots in Richard the Second's reign under Jack Straw, in connexion with the Kentish insurrection of Wat Tyler,—the insurrection under Robert Kett in Edward the Sixth's reign, in which the men of Suffolk aided their Northfolk brethren,—the decided part taken by the men of Suffolk in favour of Queen Mary's right to the throne of England, and in the struggle against the tyranny of the Stuarts, show that the men of Suffolk, however habitually quiet and unmercurial, were not deficient in spirit to resist any semblance of opposition, or in determination to stand up for their own rights and those of their lawful sovereign. With no less spirit did Suffolk take up the cause of the Reformation. Hadleigh contributed one of the most illustrious martyrs in the person of Dr. Rowland Taylor, and numerous pulpits in Suffolk gave the clear ring of scriptural truth.

I would just make one passing allusion to the great change which has taken place in Suffolk industry, and to the lessons in political economy which may be derived therefrom. You are all aware that the wool and cloth trade was one of the chief sources of Suffolk wealth in the olden time. The great clothiers of Suffolk were some of the earliest instances of that great industrial aristocracy, which was to dispute the palm of wealth and power with the ancient feudal lords of the soil. At Lavenham you see the two typified in the two great pews of the De Veres and the Springs, looking one another, as it were, in the face. The numerous towns in Suffolk, Hadleigh, Lavenham, Sudbury, Nayland, Stowmarket, and so on, owed their existence chiefly to this trade. All the monuments in the Church of Nayland which bear any face of comeliness and antiquity are erected to the memory of clothiers, and the ancient condition of the county, as evidenced in deeds of settlement, fines, wills, old maps, and so on, exactly corresponded with this state of things. There were extensive sheep-walks in uninhabited parishes, and the chief wealth of many landed proprietors lay in their flocks. Agriculture was then in its infancy, and the paring of St. Edmund's nails and other reliques were more relied upon to avoid weeds in the corn and to secure good crops than the art of good farming. But when the manufacture of cloth was drawn away to the coal country, and the growth of wool consequently ceased to give employment to the population of our Suffolk towns, though we still continue to be a good wool-growing county, it became necessary to turn our minds and our hands to other branches of agricultural industry, and the result, not a little creditable to our determination and perseverance, is, that Suffolk has become one of the finest corn-growing counties in England.

But I must now conclude, and must ask you to forgive one whose affections are linked to Suffolk by a family residence of more than 400 years, if he has been somewhat unduly profuse in setting forth Suffolk glories. If I have exhausted your patience, I certainly have not exhausted my subject; and I can only reiterate the hope which I expressed at first, that some competent historian will be found to supply that great gap in archaeology and topography to which I have alluded, and illustrate the antiquities, the architecture, and the families of Suffolk with the breadth of knowledge which they require for their true elucidation, and with the power and vivacity of description which will secure for them the attention they deserve.

Then followed a paper by Mr. J. Bruce, 'On Sir Simonds D'Ewes.' After a paper, by Mr. Rye, 'On the Religious Guilds of Bury,' the whole party, together with others specially invited, found their way to Ickworth Park. Here they were received by the Marquis of Bristol, the President of the Meeting.

Friday was begun by active work in the Sections. 'Gipping Chapel' and 'Church-Bells in Suffolk' came in under the head of Architecture, and both were able papers. The President of the Historical Section gave his account of the Worthies of Suffolk. The early 'Mints' of Bury were discussed, and the Master of the Grammar School told some new facts about the Statutes of the School. The interest of the meeting was, however, centred in Dr. Margolouth's account of the 'Vestiges of the Anglo-Hebrews in East Anglia.' The great point made by the writer was that the "Moyses Hall" in Bury was no ordinary domestic building, but a community of learned and pious men, teaching and practising their peculiar faith and educating their peculiar people side by side with the grand Benedictine monastery.

Saturday was taken up by the excursion to Framlingham and Ipswich. On this occasion the Institute was fortunate in having with them Mr. Clark, of Dowlaish. Those who heard him lecture on the Tower at the London Meeting, and who know his able papers in the *Journal*, will understand how important it was felt to secure such service as he could give in the illustration of so fine a subject as the castle of Framlingham.

On Monday an excursion by rail and coach was

made, having Gipping Chapel for its extreme limit. This singular building had been the subject of a paper, and the writer (the Rev. Mr. Sewell) was ready to receive the excursionists. The chapel is said to be an expiatory offering by Sir James Tyrell for his share in the murder of the Princes in the Tower. It is a beautiful specimen of the flint work of the district, and has numerous coats of arms and badges on the exterior. One of these badges had been read to express the year 1550, as the date of a work obviously seventy years older. This of course provoked discussion, and it seemed at last decided to read the letters as the initials A.M.L.A.—the meaning of which is a nut for Suffolk antiquaries to crack. Thence to Haughley Church, Haughley Castle and Park, Wetherden and Woolpit Churches, Hessett and Rougham Churches, and Rushbrooke Hall; and the last excursion of the pleasant and successful Bury St. Edmunds meeting came to an end. In the evening another Conversazione took place in the Museum, the contents of which had been considerably added to since the opening, and the description of them improved.

With a short review of the Museum our account must close.

We need hardly say that the new Shakespeare autograph is the great object of interest. The reading previously given has to be amended; the chief attention having been given to the signature itself. There is little doubt that the correct reading is, "thyne Sweeteste W. Shakspere Stratforde Marche 16." Of the little Ovid, now so unexpectedly made famous, it may be said that it is the property of the Rev. H. S. Hawkins, rector of Beyton, son of Edward Hawkins, late Keeper of Antiquities in the British Museum, and one of the keenest antiquaries of his time. Mr. Hawkins's account of the book is, that his brother bought it of a bookseller named Lunley, in Chancery Lane, about thirty years ago, for the sake of Dryden's autograph. Finding that of Shakespeare further on in the volume, he showed it to a friend or two, and they simply pooh-poohed it. So the book went back to its hiding-place. The present owner received it at his brother's death; and (it seems) having from the first believed in the genuineness of the Shakespeare autograph, thought the Institute meeting a good opportunity for its consideration. He has every wish for it to be most critically examined, and has placed it in the hands of the Secretary of the Institute for that purpose.

Of the Clare Cross belonging to Her Majesty we have already spoken. The Oriental jewels and other objects sent by His Highness the Maharajah Dhuleep Singh next claim attention. They consist of two cuffs of gold, about six inches in length, ornamented with alternate bands of enamel and uncut stones; armlets of gold, set with topaz; a small dagger, with richly-enamelled sheath; two "encriers" of gold, one with a rich but somewhat coarse surface-tooling, and the other enamelled; coffee-pots and basins; scent and antimony bottles, richly enamelled. Lady Cullum sent some fine plate and many miscellaneous objects and ornaments. Among them are some fine "Apostle" and other spoons, a noble "peg" tankard, and a silver tea-caddy and basin, formerly the property of Admiral Vernon. Prof. Babington sent many fine Greek vases, ranging from the archaic to the "debased" period. To our previous mention of the chests and wood-work in the Museum we should add, three fine panels, from an interior. Each is surmounted by a crown, over "Marye," "Styles," "1588"; the parish chest of Chevington, richly carved with an ecclesiastical pattern, and probably German work; Mr. Sparke's chest, with panels carved in high relief, with sacred subjects; two grotesque corbels, from the poet Bloomfield's house at Honnington. The Museum is rich in MSS. and early-printed books. Mr. Tollemache, of Helmingham, sent (among other things) a copy of the first Caxton, "The Boke or Playe of the Chesse," circa 1476, a very fine copy; the original Lauderdale MS. of King Alfred's version of Orosius; a large folio MS., dated 1398, old English text on vellum, with illuminated capitals; Bartholomaeus "de proprietatibus rerum," a medieval encyclopaedia of great beauty, inscribed on the last page "R. B. Sarum Ep's"; "Missale ad usum ac consuetudinem

Sarum," small folio, vellum—early fifteenth century; and other MSS. Others sent—Nicholas Hill's "Byble in English," 1552; Tyndall's Bible, 1551, known as the "Bugs" Bible, from the word being used in Ps. xci. 5, instead of "terror."

The Rev. J. F. Russell sent numerous early-printed books. Among them were several of local interest: the "Image of both Churches," by John Bale (adorned with cuts), "imprinted at London by John Daye"; "The Worckes of Thomas Becon," by the same printer, the scarcest of all the works of the English Reformers to be found in a complete or tolerably good condition; "The Whole Psalter," believed to have been privately printed by Archbishop Parker at John Daye's press; the first book so printed, "De Antiquitate Britannica Ecclesie," &c., 1572, edited by Archbishop Parker ("one of the scarcest books in existence," says Dibdin); John Bale's "Englysh Votaryes," London, 1551, with a representation of the author presenting the book to Edward the Sixth; Latimer's "Sermons," 1547-8, in the original binding, with an introductory epistle to the Lady Katherine, Duchess of Suffolk; "Philobiblon de querinonibus Librorum," &c., 1483, by Richard de Bury, Bishop of Durham, Chancellor and Treasurer of England in the reign of Edward the Third, the first English philobiblist; the poem of John Lydgate, monk of Bury, in "the honoure, glorie and reverence of the byrthe of our most blessed lady, mayde, wyfe, and mother of our Lorde," &c. London, 1531; besides some fine specimens of early painting and sculpture in ivory. Among the miscellaneous books must be noted the gossiping diary of a squire of the last century, William Coe of West Row, in the parish of Mildenham, who relates more than once to this effect: "1700. Feb. 14. Mr. Eldred of Bury cutt off my girls hair (viz.) Judith, Anne, and Elizabeth, to make me a wigg, 10 ounces bare weight.—May 7. Received a wigg made of my girls hair as abovesaid, weighing 8½ ounces bare weight; cost 8s. making." Some of the same worthy squire's "penitential" entries, in a separate volume,—how he got "fuddled" when drinking punch with Sir Henry Bunbury and other good toppers,—how he swallowed a beetle in his beer, neglected his prayers, and fell off his horse,—is most candidly and quaintly told.

Of course there were many rolls of accounts and deeds of various kinds relating to private property. Folk are not now so nervous at having such things seen as they used to be. And to be able to point to such a fine example of Letters Patent by Philip and Mary, signed by both King and Queen, as Sir W. Parker is able to show, is an illustration of the glories of even a mansion like Melford Hall. Mr. Poley sent a deed of agreement made in 1258 between Boniface, Archbishop of Canterbury, and Richard de Clare, Earl of Gloucester and Hertford, as to customs claimed in the Earl's lands. Mr. Manning sent some documents relating to the Abbey of Sibton, *temp. Edward II. and III.*

A few only of the miscellaneous objects can here be specified. A duplex volume of prayer-book and psalter, 1616, bound reversely with embossed sides and gilt edges,—gloves of the time of Charles I. and II.,—étui cases, bunches of charms, and "articles de toilette,"—the Lowestoft china, of which some examples were shown not long since at South Kensington, and which is probably a ware painted only in England,—a fan, said to have belonged to Marie Antoinette, the richly-carved sticks engraved with initial "M," and formerly in the possession of the tutor of the Dauphin,—necklet, bracelet and ear-rings formed of old coins,—early baby linen and lace,—a good collection of drinking and other glasses, chiefly Dutch,—"Grey beard" jugs, including some rare ones of small size,—good specimens of "Grey de Flamande," and that little form of mug inscribed "Claret 1646,"—the Corporation Maces and Seals of Bury, Sudbury, Eye and Dunwich,—the Hessett "Burse" to hold the Corporas cloth, lately discovered in the church chest,—silver posset cup and cover,—Mr. Homfray's enamels, snuff-boxes, &c.

Varied as the collection was, it will be seen that it was wanting in some things which have gone far on other occasions to make a great show. Portraits were not acceptable on account of the

conditions of the room, and enamels were rare. But altogether the Museum was a most interesting addition to the attractions of the Meeting, and contributed much to its success.

MEETING FOR THE ENSUING WEEK.  
TUES. Horticultural, 3.—General Meeting and Lecture.

#### FINE ARTS

*Archæologia Cantiana; being Transactions of the Kent Archaeological Society. Vol. VII. (Printed for the Society.)*

This volume has unprecedented value in respect to the series to which it belongs, and few rivals among the innumerable publications of archaeological societies. More than 200 pages of its text are occupied by a very learned, readable and quite exhaustive essay, by Prof. Willis, "On the Architectural History of the Conventional Buildings of the Monastery of Christ Church, in Canterbury." This may be taken as the sequel to the author's famous treatise on the metropolitan cathedral, in which he unravelled some of the most difficult architectural problems, and with amazing ingenuity joined many fragments of the great church and their histories, thereby producing a whole which is of the highest value and rarest merit in elucidating the character, appearance and services of the magnificent structures of Lanfranc, Ermulf, William of Sens, William the Englishman, and their successors. As he thus dealt with the church, so he has now done with the monastery which was attached to it, and produced one of the most extraordinary pictures, or rather bird's-eye views, of this great convent at various periods of its existence, after the accession of Lanfranc—first of the Norman archbishops and rebuilders in a complete manner of the cathedral and house. Of the Saxon cathedral of Canterbury little is known, in comparison with what has been recovered about the buildings which took its place, and stand to this day. Of the architectural history of the Saxon monastery next to nothing has been preserved beyond the hints of Edmer the Singer.

The great fire which, in 1067, destroyed the Saxon cathedral at Canterbury,—"How can I tell it?" exclaimed the poor singer—burnt also "nearly all the monastic offices which appertained to it, as well as the Church of the blessed John the Baptist." The refectory, dormitory, and the cloisters which were appended to them, however, escaped. In 1070, Lanfranc obtained the see, and was much astonished to find himself without a cathedral, and with a monastery which was more than half destroyed; nevertheless, he set to work with characteristic vigour, razed the fragments of the old monastery to the foundations, and rebuilt the more important offices. Nor did this satisfy him; but, having determined to increase the number of inmates of the monastery by not fewer than one hundred monks, he pulled down his first buildings and re-erected the whole in greater splendour, and magnitude, including cloisters, refectory, cellarer's offices, dormitories, and their subordinates within the walls; also the walls themselves. In seven years he rebuilt and nearly finished the church, as detailed in Prof. Willis's former work. It is evident, says our author, that Lanfranc set out the plan of a complete Norman Benedictine monastery and finished its essential offices. Upon the site of his cloisters stand those which now exist. The former seem to have been simple and grave in character, with a shed-roof covered with lead, supported by a stone arcade, resting on single columns of nine bays in each alley; the present dormitory and other build-

ings are of his work. The nave and western transepts, in fact, stand precisely upon the Norman site, and retained Lanfranc's north-western tower until 1825, or later.

The next event in the history of this great convent seems a very humble one, being of the most strict domestic order; but it served vastly to enhance the comfort and health of the monks, and, what concerns us more, was the means of procuring a record of inestimable value in respect to the arrangement and aspect of the house and church, no less than of many of the ways and ideas of those who occupied the one and served in the other. This event was neither more nor less than the grant of a source of water in a field now called the Holmes, about three-quarters of a mile to the north-east of the Cathedral (1148–1162). Prior Wibert, "of good memory," carried out the work of conducting the water to the monastery by means of "conduits of water in all the offices within the court of the Priory," which he "marvellously brought about almost a mile from the city into the court."

This really was a great work for that time, rather on account of the ingenuity with which it was effected and the completeness of its serviceableness than because of its novelty. We are not certain that it was novel, but its result to us is apparent in this very remarkable volume, and the plans, or rather drawings of the bird's-eye views of the monastery and church which Wibert, who must have effected the work between 1153 and 1167, prepared, or caused to be prepared, by his hydraulic engineers, and about the year 1165. The drawings are preserved in the library of Trinity College, Cambridge, inserted into a large folio Psalter with which they have nothing to do, and where the larger has been mutilated by a very stupid binder. These drawings are two in number; differ greatly in size; represent the water-works of Christ Church with great minuteness from the source in the field, through cornfield, vineyards, apple orchards, the wall of the city, and throughout the current in fountains, tanks, lavatories, kitchens, cloisters, and finally in the sewer below the *garde-robe* to the city moat, which received the waste of the place in a truly modern fashion. When these works were completed the designer made the drawings in question as a guide to those who might in after years be called upon to repair the pipes and drains. In so doing he showed what had been the primary arrangements of water-supply, how the monks served their tenants or neighbours with water, and what were the positions of the several buildings of the great house and church. These drawings are, as Prof. Willis thinks, the oldest works of the kind in existence, except, needless exceptions, we are bound to say, being of quite different character from the great plan of antique Rome, or the map of St. Gall, which are simply plans proper, whereas these are engineer's representations of the hydraulic arrangements of the monastery, and comprise its buildings as seen from what are, of course, impossible points of view and with the details of the place generalized, yet amply sufficient for their purpose and invaluable to us. We have the water-works laid down almost in plan, with the edifices to which they referred represented on lines which, in the plan, are the seats of the walls forming the subjects of the elevations, or rather quasi-perspectives. Of perspective proper, of course, there is none in these works, nor did their maker require that then unknown science. There are as many points of view as there are objects delineated; in a cloister, for example, each side is drawn as it appeared to a person stationed in the cloister garth and looking

straight at that side. Prof. Willis is rightly indignant with those who have ridiculed these representations on account of their lack of perspective,—a science which was needless, even if it had been known at the time they were made. It would be hard to find a happier instance of the need which exists for revision of many of our most trusted books on antiquities than that which the history of the larger of these drawings affords. It was copied in the *'Vetus Monumeta'* 1755,—again, from this copy, in Hasted's *'Kent'*,—again in Lenoir's *'Architecture Monastique'*, 1852,—and lately has been reproduced by Mr. Walcott in the *'Transactions of the Institute of Architects'*, 1863; yet all are wrong; none but the first were collated with the original, and they all faithfully reproduce the errors and omissions of that copy of 1755. Prof. Willis, determined not to be outdone, traced this drawing, and his essay is accompanied with a fac-simile of his tracing of the full size of the original. His work also contains plans of the present remains and of the buildings of the priory at the date of the ancient drawings, besides many woodcuts of details required for and introduced to the text of the book.

These plans of hydraulic contrivances have served to explain the true uses of many parts of the existing building; as, for instance, the curious remains under one of the prebend's houses, which is here shown, by the way, to have originally been erected as part of the great *accessarium* of the priory. This structure was originally 145 feet long and 25 feet wide. Another illustration of the value of these drawings is afforded by the explanation they have furnished of the true use of that curious and very picturesque tower in the Infirmary Cloister, which adjoins the Prior's Chapel, and is known, erroneously, as the Baptistry, but is truly the ancient Lavatory of the convent, and was supplied with water from the spring which is above referred to. This is probably the most interesting relic of its kind in the world, and was long a puzzle to antiquaries.

The descriptions of the drawings and the existing remains at Christ Church, which form the bulk of this work of Prof. Willis's, are of the most careful and elaborate character, and form a model history of a great Benedictine house. Of the many points in the story, probably the most quotable is that which refers to the so-called *Deportum*, or hall of indulgences, which indulgences were, however, less prized by the monks than one might fairly expect them to be. The author quotes Winchelsea's Statutes to the following effect. As to the monks:—

"Those who are admitted to the Deportum for refreshment and restoration of health must every day attend all processions, the third great solemn Mass, and Vespers, lest they should while away their time with idle tales and wanton jollity, as often happens. Also they, when eating, and, if they please, drinking together in the Deportum, or Table Hall, must, after their meal, retire to the Choir or Cloister, and apply themselves to reading, writing, or the repetition of the services or rule, else they will be severely punished. And because the brethren frequently complain that sometimes twenty of their number in one day decline their *Deportum*, so that there also often happens that only three or four being in the Deportum, are present at the Mass of the Blessed Virgin, whereas by the approved custom of the Church eight brethren from the Deportum ought to be present every day. To remove this cause of discontent the Master of the Infirmary must, every Sunday as usual, inform eight brethren, as many of the lower as of the upper of each choir, in the order of priority, that they may take their Deportum if they will in the next week. And if any one of the eight decline to accept it, he must, notwithstanding his refusal, be present every day of that week at the

Mass of the Blessed Mary, and on every Tuesday at the Mass of the Blessed Thomas, together with those who did accept the Deportum, lest through his refusal the solemnity of those Masses be diminished. \* \* It thus appears (adds our author) that as the insupportable tedium of the masses overbalanced the delights of the Deportum, the Archbishop hit upon the ingenious device of compelling the selected monks to attend the masses, but left them free to decline or accept the indulgences."

Referring (page 51) to the division of the Infirmary Cloister garth by a latticed fence, the author does not seem to be aware of the existence of illustrations showing the nature of these lattices; at least, he refers to M. Viollet-le-Duc's Dictionary for examples, and states that drawings of them are said to occur in MSS. of the fourteenth and fifteenth centuries. He will find an illustration of the character and use of such lattices in a beautiful illumination, representing lovers conversing in a garden, which is comprised in the famous *'Christine le Pisan'*, among the Harleian MSS. in the British Museum. One of the most curious accounts of the wealth and importance of even a subordinate officer at Christ Church, Canterbury, is obtained here in what is given about the works erected for the use of the Sub-Prior, which comprised a dining-hall thirty feet long, sixteen feet wide and twenty high, with a withdrawing-room twenty-five feet long to the east, and reaching to the roof; both chambers were supplied with large chimney-pieces, with moulded four-centered arches and battlemented crests, and lighted by lofty Perpendicular square-headed windows of two lights and a transom. The Prior built himself a chapel, which intruded upon the Cloister garth, and must have provoked grumblings.

This book comprises not only the history and descriptions of the primary buildings at Canterbury, but of those edifices which were added to, or took the places of, the original works. Thus, it gives several views, so to say, from diverse levels in time, of which the result is marvellous; so that its interest grows upon the reader, and the task becomes delightful of tracing, on a seemingly dull and vague plan, the shifting of details in the arrangements of the great house, and accounting for the rise and fall of buildings, most of which have been long since swept away. On account of that minuteness which makes this treatise so interesting, it is impossible for us, without plans and drawings, to enter on its details. A curious example of what may be called the reconstruction, in Prof. Willis's hands, of the ancient house, will be found in the admirable account of the uses of the existing squints, which pertained to the long-lost private oratory of the Prior's Chapel, and allowed a person stationed within to observe unseen the conduct of the masses in the transept chapels in that quarter of the great church: see pages 71, 72 and 73.

Here is an edifying account of what was done in Dean Bagot's days, to please his wife:—

"A square tower projects from the north end of the main body of the (Dean's) house. On the first floor this tower contains a small room, connected with the smaller drawing-room. In this tower-room the late Mr. Austin inserted the fine old two-light Perpendicular window, which belonged to the Cheker building, and substituted in the wall of that edifice the copy in Caen stone, which is now to be seen. This was done to please Lady Harriet Bagot, the wife of the Dean of that time, who happened to have a taste for ruins in landscape-gardening, according to the fashion of that period, the effects of which may be seen in many parts of the deanery and other gardens, where genuine old doorways, archways and windows obtained by the destruction of the remains of

monastic offices, where, if left, they would have told their tale of the real use of those buildings) are now to be seen in impossible positions, inserted into walls and corners where no buildings ever existed."

With this tale of ravage and folly we must leave our author and his book. Suffice it, to the architectural student, that this work is, for the buildings of a great monastic house, not alone a monument of its writer's ingenuity and research, but as valuable with regard to such structures as the famous Chronicle of Jocelin of Brakelond is in describing the acts and feelings of their inhabitants.

#### FINE-ART GOSSIP.

Mr. W. W. Story's statue of Mr. Peabody has been placed in the open space behind the Royal Exchange. This represents the benefactor seated in an ornate and effective, if not very well designed, chair of modern make, and wearing an entirely modern costume, in respect to the employment of which nothing could be more desirable for a public statue. The figure exhibits much ease of attitude, rests its shoulders against the back-rail of the chair, with arms in front, one of which repose on the corresponding elbow of the seat; the other lies lightly, but with little "expression," upon its fellow thigh. The legs are crossed at the knees. Much of the difficulty of successfully composing a seated figure, so as to look finely from all points of view, has been avoided rather than mastered by the use of the chair, which is perfectly legitimate. Accordingly, however, the design, in this respect, is not to be tried by a high and difficult standard. Many points of view are eminently satisfactory. The expression of the face is genial and apt. The so-called difficulty of treating a modern boot, coat, waistcoat and pair of trousers has been overcome with remarkable good fortune. Altogether this is an extremely desirable addition to our public statues.

Mr. Marks is engaged on a large decorative painting, somewhat similar to that which he executed for the Gaiety Theatre, for the Prince's Theatre, Manchester, which is being re-modelled from the designs and under the superintendence of Mr. H. A. Darbshire, of that town. The subject of the new picture is Shakspeare attended by the Tragie and Comic Muses, and surrounded by the principal figures or creations of his chief plays. The treatment of the picture is architectonic, its length 24 feet by 4 feet high.

The public will have to thank the Dilettanti Society for a second opportunity of studying the splendid pictures by Reynolds, representing former members of the Society assembled. These works, well known as the "Dilettanti Pictures," were recently included in the National Portrait Exhibition, and will next winter be placed on loan in the National Gallery. To these will be added such other works as may be obtained on loan; thus the valuable exhibition of deceased artists' paintings, which formed the best feature of the defunct British Institution, will be continued, at the public charge, and largely to the public benefit.

The work of erecting the large extension of the Elgin Room at the British Museum is progressing rapidly. The new chamber will be appropriated to the display of sculptures, including many examples which have not hitherto been shown. The money granted to the British Museum on Monday night last comprised an estimate for the erection of iron galleries in the Print and Medal Rooms, additions which are very much needed. Space for the exhibition of the more generally interesting contents of these sections of the Museum is very much wanted.

The restoration of Llandaff Cathedral, so far as regards the western towers, chapter-house and other parts, is now complete, having been in hand during about twenty-five years. These works include the Lady Chapel, presbytery, nave, choir and less-important elements of the building, such as the arcades, aisle walls, and clerestory. The later erected works have been in the charge of Mr.

Prichard, of Llandaff. The works still to be undertaken are chiefly decorative.

The external restoration, or rather rebuilding, of the Chapter House of Westminster Abbey, is now, so far as regards the larger features of that work, almost finished. The wooden part of the roof is placed, and has yet to be covered against the weather; the parapet has been renewed throughout, also the flying buttresses and the detached pieces on which they rest; a new buttress and pier have been erected in the space which is in front of the entrance at Poets' Corner, so that approach is now had to the Abbey in that quarter under the lofty flying buttress of this pier. The new external works look remarkably well; so far as they are concerned the Chapter House is a new one. The internal works are being carried on with energy; we may shortly take an opportunity of adding to our former remarks on this very interesting work. The exterior of the Chapter House was until recently so completely defaced that no objections can be urged against its rebuilding. It is now a fine piece of architecture.

The British Museum has recently acquired, by purchase, from M. Piot, of Paris, a fine bronze statue of a boy playing at the immemorial game of *moro*, by holding up two of the fingers of his left hand, in order that a playfellow may guess their number. This work is in complete preservation, except a slight defect on the left ankle, which may have been attached to a support or accessory element of the design. It is remarkable for its fine condition, execution and size, was found at Foggia, and dates probably from the Macedonian period of Art, as appears from the luxurious style and treatment of the plump contours of the subject. Also for the reproducing in bronze of jewels such as were worn on the head: among these is one on the forehead. From the forehead the hair of the child is turned back in a double curl or roll on the middle of the head, and secured at the vertex by a second jewel; the triple ends of the curl terminate in minor jewels. It is a most desirable addition to the national collection of bronzes. It is in Case E. of the Bronze Room. Of the contents of this room we are glad to learn that a catalogue, by Mr. Newton, will soon be published.

Mr. Franks has just acquired for the British Museum, by means of the Slade Fund, some very interesting specimens of antique, mediæval, and later glass. Among these are three lamps of Oriental origin and remarkable beauty in colour and decoration. Two of these were in the Loan Exhibition of 1862, Nos. 4967 and 4968. These formerly belonged to Lord Ashburton (Mr. Baring), and so were exhibited. They bear inscriptions stating that they were made by order of the Emir Takuzdemir, chief of the Council of El Melik en-Nasir (1293-1341), sometime Governor of Egypt and Damascus. One of these lamps is 12 $\frac{1}{2}$  in. high by 9 inches in diameter; the other 13 inches high by 9 $\frac{1}{2}$  in. in diameter; also a patera, surmounted to be of the third century, with the plumes of Isis in gold upon the lower side of its centre. Another patera of clear glass, with a radiating fern-like pattern of opaque green glass or enamel, enriched with birds in white, flowers in blue, and with the fronds tipped with yellow; seventeenth century. A Venetian marriage-goblet of blue glass, having busts introduced within the wedding-rings in enamel, by which, with other ornaments, it is decorated. An antique Roman boat, of dark blue glass, shaped with the wheel, and bearing traces of the tools on its surface; a small Roman amphora of like material; and a noble antique bowl, or wide-mouthed vase, of most interesting character.

#### MUSIC AND THE DRAMA

GAIETY.—Mr. W. S. Gilbert's dramatic works resemble the quaint and clever little drawings which illustrate his comic ballads. They are mere outlines, less grotesque than absurd in design, fulfilling no apparent condition of excellence, yet attaining a result altogether beyond their pretensions. Considered as a comedy, 'An Old Score'

is altogether shapeless and slovenly. Judged by its effect upon the more intelligent portion of an audience, it is a work of solid merit. Its characters are forcibly conceived and imperfectly depicted; its dialogue descends from wit to brutality; its incidents are scarcely connected, and its story is misty in outline. Frequently, moreover, the motives to which action is ascribed seem strained or inadequate, and the relations to each other of the various characters are in almost every instance unpleasant. There is, in fact, a general want of consistency and breadth about the play which effectually prevents it from ranking as an accomplished work of art. Notwithstanding these defects, it is a clever, amusing and spirited piece, and indicates the possession by its author of higher faculties than he has put to use in its composition. When Mr. Gilbert learns to measure distances and to make the alterations in drawing necessary to stage effect,—when he is a little more careful in characterization and less cynical in judgment, he will write a clever comedy. At present he has produced a hybrid, spirited enough to look at, but with no qualities of "breed." The moral of the story appears to be that in forgiving your *friend* you heap coals of fire upon his head. Assuming that a proper aim in life in dealing with a man who has benefited you is to burden him with obligations, every one of which is an insult, Mr. Gilbert may be congratulated on the manner in which this aim is fulfilled. Col. Calthorpe, an Indian officer, endeavours by an act of not very costly generosity to remove the unfavourable impression certain passages in his life have created. He takes accordingly a lad named Casby, educates him, and places him in a position where he is speedily able by his own talents to rise to affluence. Calthorpe has a son, Harold, who is a spendthrift and a drunkard, and a niece, Ethel, young, pretty and passably hard-hearted. Between these two a sort of attachment exists, and would probably have ripened but for the presence of Mary Waters, a nursery governess, with whom Harold indulges in love-making. A proposal of marriage to Ethel by Casby is accepted. A request from Col. Calthorpe to Casby, for a loan which follows, is promptly declined. The Colonel and his son are on the worst possible terms, and the young man at length leaves his home for chambers in Gray's Inn, where he commences to edit a comic periodical. Mary shares his flight. A reconciliation between father and son is proposed by Casby, and fails, owing to the unpopularity of the arbitrator. Col. Calthorpe unexpectedly, however, inherits a title and estate, becoming Lord Ovington; and moderately good relations between father and son are resumed. Meanwhile, Casby, finding that everybody dislikes him, relieves Ethel from her promise. She joyfully accepts release, but immediately afterwards regrets her haste, and endeavours, not unsuccessfully, to atone for it. Casby has not been the ungrateful wretch everybody has believed him. He has been doing good by stealth, and has not had an opportunity of blushing "to find it fame." In time of pressure Col. Calthorpe had forged Casby's name to bills for a very large amount. These bills had been lost, and none seemed to know what had become of them. Lord Ovington, naturally uneasy, yet felt that the length of time during which they had not appeared gave him a chance of hearing no more about them. They prove, however, to be in the possession of Casby, who, after his sacrifice of Ethel, shows them to his lordship. "You were good enough," says he to his lordship, "to take me from an Indian gutter, and give me the means of raising myself to wealth and position. Be pleased to consider yourself in gaol, whither I might conveniently send you. I destroy the evidence against you," suiting the action to the word by holding the bills in the flame of a candle; "and I raise you from that lower gutter of the prison cell to the continued enjoyment of a peerage and estates proportionate to your rank. Quits and more than quits, my lord." Thus ungraciously is an old score settled. The scene in which the settlement occurs is clever, fresh and new, but it is disagreeable. After it is over the piece ends with anticipatory clang of marriage bells. In 'An Old Score' the interest

is unhealthy, the relations of the characters are, without exception, unpleasant to contemplate; and there is not one of the *dramatis personæ* who appears to possess average good feeling. Much of the dialogue is very clever. A good deal of it, however, is below the dignity of the form of composition Mr. Gilbert has adopted. Let him leave such passages as those about "nice butter," "new-laid eggs," "home-made sausages," and other contents of Mary's basket, to the writers of domestic drama. There is abundant intelligence and animation about the play, which was received, except in one or two scenes, with laughter and applause. Few works of the same class, equally bright and amusing, have been seen of late years upon the stage. But the faults of the piece are at least equal to its merits. It was not well acted. Mr. Clayton gave a clever picture of young *Calthorpe*, and Mr. Neville illustrated forcibly the character of the Indian merchant, whose gratitude assumed so unpleasant a form. Mr. Emery as *Colonel Calthorpe* lacked dignity of bearing; Miss Henrade was not quite satisfactory as *Ethel*; and Miss R. Ranoe was altogether unimpressive as *Mary*.

**STRAND.** — A farcical comedy by Mr. John Brougham, new to London, though it has been played in Liverpool, was produced on Monday at the Strand. It is entitled 'Among the Breakers.' A slighter plot and a more preposterous piece have seldom afforded amusement to an audience. Not one action of any of the characters is explicable upon a theory consistent with his sanity. The whole, however, is mirth-moving, and full of bustle. A groom, permitted by his master to take a holiday, puts on private clothes and passes himself off for a gentleman. Adventures speedily befall him. He finds himself his master's rival with a young lady of beauty and fortune. His joy at this discovery is damped by learning that a wife and a family of children claim him as theirs, and that a fire-eating colonel insists upon his fighting a duel. Graver trouble follows, and he is arrested and handcuffed upon suspicion of robbery. All ends well at last, after the would-be gentleman has experienced many varieties of comic torment. Mr. J. S. Clarke played this part in a very laughable fashion. His facial play is always droll, and his manner of bearing his unmerited misfortunes was as funny as it could be. Mr. Clarke has a curious power of changing rapidly his expression, which he often employs. His mouth widens, his eyes distend, and his whole face is expressive of unrestrained merriment. Suddenly, with a sort of self-rebuke, as though he had committed himself, he assumes the preternaturally grave countenance of a wag who had forgotten himself and made a joke at a funeral. The effect of this is very comic. Other parts in 'Among the Breakers,' which was received with loud applause, were played by Miss Bulton, Miss Claire, Miss Goodall and Mr. Walter Joyce. Mr. Clarke subsequently took, in a new version of the comic drama, 'The Toodles,' the part of *Timothy Toodles*, formerly played by Mr. C. Mathews.

**ADELPHI.** — 'The Greenwich Pensioner,' a new comic drama by Mr. C. S. Cheltnam, was produced at the Adelphi on the occasion of Mr. Belmore's benefit. It is a pleasantly-written and unpretentious piece, affording Mr. Belmore one of those parts of blended humour and pathos in which, since the days of Robson, our comedians seek to show themselves. As a one-armed pensioner, with "gentee" relations, who are shocked by the evidence of their former station in life which his presence supplies, Mr. Belmore displays genuine humour. Later in the piece he obtains a fortune, and has the means of rewarding the few true hearts he has found in his adversity, and of bringing to shame those whose baseness he has discovered. Mrs. Leigh Murray, Miss Harris and Mr. Ashley have parts in the piece, which was quite successful.

#### MUSICAL AND DRAMATIC GOSSIP.

Miss Roden has taken the Olympic Theatre for a series of operatic performances, to begin this evening. Boieldieu's 'Jean de Paris,' of course in English, is chosen for the opening night.

'Acis and Galatea' is to be revived next Monday at the Princess's, with Herr Formes as *Polyphemus*. The theatre has been re-decorated in every part.

At the public concert of the pupils of the Royal Academy of Music, given on Saturday last, there was more proficiency among the young executants than among the young composers. The Parliamentary grant of 500*£*, withdrawn last session, has been restored for this year.

Even benefit concerts have at length been played out, to use a fitting Americanism; and it is only to complete our record that we mention the entertainments given by Miss Kate Gordon and the Chevalier de Kontski, both pianists, and by Miss Marie Stocken.

Mr. Clarence Holt has resumed the management of the Royal Alfred Theatre, of which, when it was known as the Marylebone, he was director. His opening appearance was in 'Hamlet.' — 'The Flowers of the Forest' has been produced at the Standard. — Blondin is performing at the East London Theatre.

Negotiations have been opened, both with Madame Adelina Patti and with Mlle. Christine Nilsson, for a long series of performances in America. The former lady has been engaged to give fourteen performances at Homburg. She is to sing twice a week, on Tuesdays and Saturdays, and is not to appear twice in the same opera during her engagement.

Tenors are so scarce now-a-days that we watch all *débuts* with interest. There is not much to be hoped for, however, from M. Delabranche, who appeared a few days ago at the Grand Opéra in 'Les Huguenots.' A pupil of M. Duprez, he made his first *début* two or three years ago in the same theatre, but without success. Since then he has gained a reputation in Marseilles and Lyons, and has been thereby emboldened again to try his fortune on the Parisian stage. But he is, as yet, far too uncultivated to do justice to the character of *Raoul*, the most difficult, looking at the wide range of needful qualifications, to be found in the tenor *répertoire*. Paris is just now as uneventful as London in music. The revival of 'Vert-Vert' at the Opéra Comique and the above-mentioned *début* at the Académie de Musique are the only notes of the week.

A piece professing to originate a new combination of literature and music has been accepted at the Folies Marigny. The peculiarity of 'La Revanche d'Arlequin,' as the piece is called, consists in the poem being fitted with "symphonic music," following step by step the progress of the story. Surely this is very like the melo-dramatic music of an Adelphi play, or, to quote a higher illustration, like that which Mendelssohn wrote to some parts of 'Athalie.' M. Gabriel Prevost is the author of the text of 'La Revanche d'Arlequin,' and M. Anthony Barré is the composer.

'Un Garçon d'Honneur,' a three-act comedy by M. Ch. Garand, produced at the Gymnase, is chiefly noticeable for the success of M. Ravel in a part of serious interest. M. Ravel plays a sentimental *bourgeois*, who secures the happiness of the girl he loves by sacrificing her to a rival at the moment when he had a right to claim her as his own. The mingled comedy and pathos of the impersonation have elicited very favourable comments. It seems late in the day for M. Ravel to attempt to change his reputation, which in Paris is entirely comic. In London and in the French provinces M. Ravel has attempted serious parts with indifferent success.

The committee of management of the Comédie Française has unanimously received a one-act comedy, in verse, by M. Manuel, the author of the 'Pages Intimes,' volume of poems crowned by the Académie. It has also received a five-act comedy of contemporary manners by M. Augier. The latter work, which is in prose, will be played during the coming season.

Madame Monbelle was received so well at her first concert at Wiesbaden that she was immediately engaged at the theatre, where she is to appear in 'La Sonnambula' and 'Il Barbieri.'

Herr Wilhelmj, the violinist, is also at the pleasant little gambling-place.

MM. Geoffroy, Brasseur, Lhéritier, and the Palais Royal Company, after playing in Homburg 'Les Jocasses de l'Amour,' 'La Cagnote,' and other well-known pieces of the Palais Royal *répertoire*, have returned to Paris, and re-opened with the clever farce of 'Gavaut, Minard & Cie.'

There is to be an operatic performance in the Roman Amphitheatre of Orange, in the month of August. Méhul's 'Joseph,' selections from Vaccaj's 'Romeo and Juliet,' and an oda written for the occasion, entitled, 'Les Triomphateurs,' have been decided upon. The stage will be illuminated by the electric light, and the audience will, of course, be seated *sous Jove*. The amphitheatre will contain 10,000 spectators. Whether the performance be a success or a failure, the experiment must, in any event, be interesting. More than fifteen centuries have passed since any representation was given in the ruined amphitheatre.

Mlle. Mathilde Sessi has been engaged to appear at the Italiens when Madame Patti goes to Russia. The *débutante*, whose voice is a *soprano sfogato*, is the granddaughter of the famous Roman singer, Marianna Sessi, for whom Mozart wrote the chief part in 'La Clemenza di Tito.'

M. Paul Alhaiza, whose recent duel with the editor of a New Orleans newspaper caused some sensation, will make his *début* at the Gymnase in the 'Diane de Lys' of the younger Dumas.

Among the audience witnessing the first performance of 'Patrie,' in Brussels, were the Duc d'Aumale, the Vicomte de la Guéronnière and M. Henri Rochefort.

M. Offenbach's new opera, 'La Princesse de Trebizonde,' will be brought out at Baden-Baden to-night, the 31st inst. The representations of the Théâtre Français company will commence on the 7th of August.

The King of Bavaria has decided to celebrate in future the birthdays of Gluck, Mozart, Beethoven and Weber by gala performances in the Munich Theatre. Will not Herr Wagner be jealous of this recognition of his predecessors?

Herr Wachtel, famous for his 'Postillon de Longjumeau' and his chest c, is going to take those properties to New York, where they will probably be fully appreciated.

The splendid new opera-house in Vienna was closed on the 16th inst. Tourists may like to be informed that it will re-open on the 1st of September. The theatre An der Wien has been taken by Mlle. Marie Geistinger, a great favourite. 'Le Petit Faust' is to be brought out there next month.

We are to meet our old friend 'I Promessi Sposi,' it seems, upon the operatic stage, Signor Petrella having applied to Signor Alessandro Manzoni for permission to adapt his still popular novel. The veteran author replied in the most flattering terms.

M. Louis Bouilhet, whose death, in his forty-sixth year, is announced from Rouen, was a dramatist of some celebrity. His 'Conjuration d'Amboise,' performed, in 1866, at the Odéon, was a signal success. Others of his dramas, produced at the same house and elsewhere, have considerable merit. The best known among them are 'Dolores,' played at the Théâtre Français, — 'Faustine,' at the Porte St. Martin, — and 'Madame de Montarcy,' 'Hélène Peyron' and 'L'Oncle Million' at the Odéon. M. Bouilhet leaves a completed comedy, which will, it is supposed, be acted during the coming winter at the Odéon. Some of M. Bouilhet's early poems are graceful. His 'Mélanis' is an attractive tale in verse, illustrative of Roman manners. His collected poems were published under the title, 'Astragales, Festons et Poésies.' At the time of his death M. Bouilhet occupied a post as librarian in Rouen.

Since we drew attention to a French invention for lessening at will the vibration of the strings of a piano forte, we have been applied to by several correspondents for fuller information. The Sourine-Fanny, we are informed, acts like the mute

of a violin, and may be applied either to the bass only or to the whole instrument. The *agence centrale* is at 45, Rue Richelieu, Paris.

By an obvious error, Antonio Stradivari was described in our last week's Musical Gossip as a "violin-player" instead of *violin-maker*.

## MISCELLANEA

**Baard—Barge.**—Thanking Mr. Wood for his information in the *Athenæum* of July 10, I should be further obliged by his favouring me with a reference to the authority for the use of the word *barge* (as I understand him to mean) in A.D. 1300, of which he speaks. His example of its use in 1413-1422, in the century after Chaucer and Gower, shows that *barge* still meant a war or sea vessel. But I would suggest that that of 1357-1365 does not prove the term to have yet come to mean "a small river-boat"; for the sum paid for its hire, 7s. 6d., was surely too large for such a conveyance. However, it was manifestly then a *river-boat* of some sort; probably like a City company's barge, only not so large. At that time, as we learn from Mr. Van Lennep, *baardes* continued to be the designation of a war-vessel among our neighbours, the Dutch. This synopsis of the changes of signification the word has undergone is highly interesting and valuable lexicographically; but the object of my communication in the *Athenæum* of June 26 was to show its derivation from the *Board* of 1275. This, as it appears to me, is still the earliest example of the term; and, unless that of 1300 tells to the contrary, I apprehend it must be regarded as the etymon of *Barge*.

CHARLES BEKE.

**Phoenix Park, Dublin.**—Will Dr. O'Callaghan allow me to ask him to reconsider his note on this subject? He truly remarks that most names of the kind are conjectural, and I presume he will admit in that case, the nearer we get to something of a root for our conjectures, the better for ourselves. Now, with all due respect to Dr. O'Callaghan, I must beg to differ widely from his view that "Fiafæc" would be the most appropriate word on which to ground the supposition of the adoption of "Phoenix"; for, presuming that the park was the ancient *Campus Martius*, the argument in favour of the soldiery having left a memento of their presence in the shape of a name is not so strong after all as that in favour of the celebrated chalybeate spring, which lies near the Zoological Gardens, and in one of the prettiest parts of the park. This spring was called "Fion-usage," the clear or pleasant water; and I submit that there is a greater analogy between the sound of "Finiska" and "Phoenix" than of "Fiannach" and "Phoenix." We must also remember that most places take their names from some natural object situate in or near them, and that the Irish language prefers affinity with Nature rather than with Art, or the belongings of man. I am glad to see this subject being ventilated, that we may in some way be satisfied, and rest content in the exclamation, *Salus, ubi multi consiliarii!*

LION F.

**The Warbling Lute.**—Prof. De Morgan tells us that Pope was incorrect when he said that the lute warbled. Probably the polished poet had not heard the rough ballad of Queen Elizabeth's time, 'The Blind Beggar of Bednall Green,' which related of a minstrel,—

With that his lute he twang'd straightway,  
And thereon began most sweetly to play.

EDWARD J. WOOD.

**Bardrick, King of the Teign.**—The circumstance of a skeleton being found, as described in the *Athenæum*, p. 79, "ten feet below the bed of a river," is not consistent with a supposed murder. It was the practice of certain Teutonic races to bury their favourite heroes in this fashion. For such purpose the course of the stream was temporarily turned, and restored to its former current when the interment was completed. This would be a mark of extreme veneration, and is inconsistent with the habits of a settled tribe; nor are these races known to have been settled in England before the Roman invasion. The body would most probably be that

of one of Cerdic's followers, slain in some outlying expedition. The flint-head may not seem quite consistent with this theory, but it is, I suppose, quite possible that such a one may have used an old-fashioned weapon.

A. H.

**Cambridge.**—Cam, Can or Cant, and Grant or Granta would seem to be different appellations for the same, or parts of the same river. The name "Cam" is derived from the Welsh and Gaelic *cam*, "crooked" (cf. the Cam, co. Gloucester, and the British rivers Camel, Camon, Camlas, Camlet, Cambec, Camborne). "Can" is from the Welsh and Gaelic *can*, "white" (cf. Canfield, Canford, Kennet, co. Cambridge, the river Ken or Kent in Westmorland, the Ken in Scotland, the Kennet, co. Berks). The etymology of "Granta" is more important. The Welsh *rhin*, "a great channel" (Corn. *ryne*, *rin*, *ruan*, "a river"), is liable to take the form of *ran*, *ren*, *rain*, *run*, &c.: hence the river Reno in Italy, the Rhine (Germ. *Rhein*, anc. *Rhenus*); the Rhin in Prussia, prov. Brandenburg; Rainford, Raine, Rainham, Runham, Runton, names of places in Great Britain. With *b*, *c* and *g* prefixed, we get the Scottish river Bran; Braintree, Essex; Branford, United States, N.A.; Cranborne, Cranbrook, Cranfield, Cranford, Cranham, Cranley, in England; and Gran (Hung. *Garam*, Slav. *Hron*), a river of Hungary. With a final *t*, we have the Brent (and Brentford, Middlesex), the Brents in Italy, the Grant in Ross-shire, the Granta (and Grancchester), and perhaps, also, Grantham; cf. Stortford for Stortford, Glenham for Glenham, Glenworth for Glenworth (Glen is the name of a river of Great Britain); and *d* and *t* being interchangeable, Glandford, Landford, Blandford, for Glandford, Lanford, Blanford, from the Celtic *lan*, water. It is a great mistake to derive river names from a multiplicity of roots. We have certainly upwards of five hundred European river names from four vocables.

R. S. CHARNOCK.

**Liverpool.**—Is there any insuperable objection to the deriving of Liverpool from *Liver*, in the sense of delivering or landing from a ship, and *Pool*? To liver a cargo is a very common phrase in this part of the country, [Aberdeen,] and I was not aware that liver was not an English word till I failed to find it in Ogilvie's "Comprehensive Dictionary." The peninsula referred to in your number of June the 5th would naturally form a pool or pools convenient for landing goods in early times.—The present Scotch usage often gives the best explanation of English words. For instance, *watershed* presents no difficulty to us in this quarter, because we are accustomed to hear mammas and nurses telling their young charges to shed their hair, i.e. to part it on the brow.—Again, in speaking of the roof or other part of a building it is often said that it is too silly (weak) for the weight; and hence the figurative meanings of *silly* are readily inferred.

A. B.

**Use of Words.**—Could you spare space for me to refer to the orthography and etymology of two words, about which there has recently been correspondence in your columns? The first is *knot*. A knot-sheep, or beeve, has a knob in the place where the horn grows in the horned species; and *knots* (so spelt by carpenters) occur in trees at the points where the branches shoot forth; if the branches be cut off close to the trunk of a sapling, it will become knotted. I believe the primary meaning of the word is the same as our adverb *not*, for it seems to imply a contrariety. A knot in a piece of string is an inversion of a portion of the length; a knot in timber is a diversion of sap, and both are great hindrances to work in the course of which they occur.—The other word is *combe*. I shall be glad to hear if any one among your readers is acquainted with a locality having that syllable in, or termination to, its name, which is not a prominent point in the neighbourhood. I know of several hills to which, or parts (such as the crest) of which, the word is applied, and I fancy that *comb*, the crest or crown of the common cock (*alias* chanticleer), as also the Latin *comæ*, and the Greek *χομη*, are derived from the same root.

R. F.

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12 Dessert Spoons .....	1 2 0 0	1 7 0	1 10 0	1 11 0		0 2 5	3 0 0	3 0 0	4 0 0
12 Tea Spoons, gilt bowl .....	0 1 0 0	0 18 0	1 0 0	1 0 0		0 19 0	6 1 3	3 0 0	1 3 0
6 Egg Spoons, gilt bowl .....	0 1 0 0	0 18 0	0 0 0	0 18 0		0 19 0	6 1 3	3 0 0	1 3 0
2 Soups Ladles .....	0 6 0 0	8 0 0	0 8 0 0	0 8 0 0		0 10 0	0 12 0	0 14 0	0 15 0
1 Gravy Spoon .....	0 6 0 0	0 8 0	0 9 0	0 9 0		0 3 0	0 4 0	0 4 0	0 4 6
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